

Summer sessions

RCA Synod debates vigorously

PELLA, Iowa - The General Synod of the Reformed Church of America met to discuss membership in WCC, US immigration policy and other ecclesiastical and social matters. (see centre insert).

CRC synod low-key and cautious

The 101st synod of the Christian Reformed met under sunny skies in Grand Rapids, Michigan, June 14-22. It dealt with a largely routine agenda and could be termed a "caretaker synod." The major items included relationships with Dutch churches, re-written confessions, a contemporary testimony and postponement on "women in office." For more on the CRC synod 1983 see centre insert.

Presbyterian Assembly a housekeeping affair

KINGSTON, Ont. - The 109th Assembly of the Presbyterian Church of Canada was held from June 5 to 10. Robert J. Bernhardt, pastor of Chalmers Presbyterian, Hamilton, Ont. describes it as a harmonious assembly that did not grapple with major issues.

Decline in church membership has slowed down in this church but there was disappointment that church growth had not taken off since major efforts had been made to promote evangelism and other ministries.

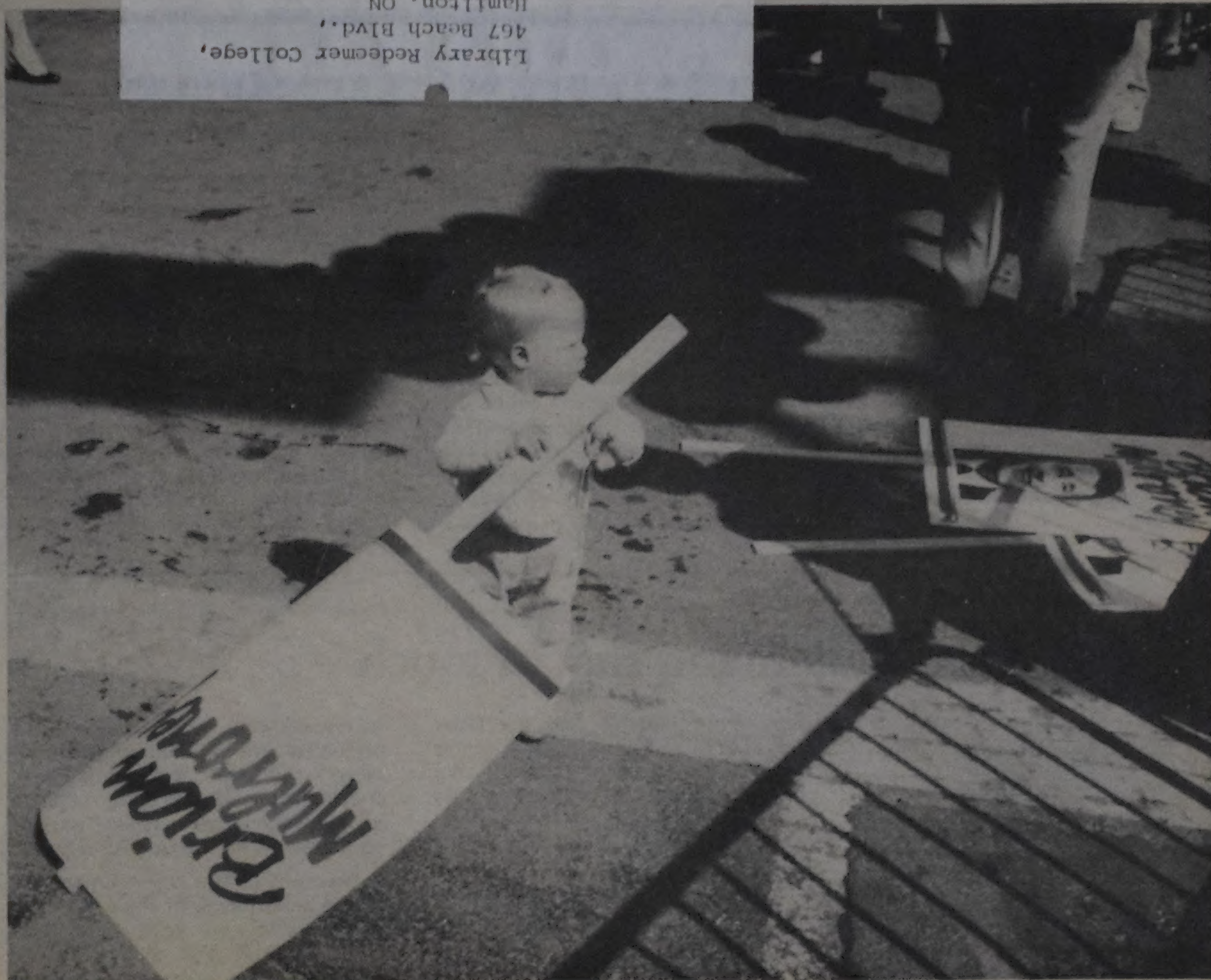
The Presbyterian Church is in the process of studying a contemporary statement of faith. (See report on page 8).

Officials thrilled by response to Amsterdam '83

AMSTERDAM, The Netherlands (EP) - More than 3,500 evangelists from 133 countries have been invited to participate in an International Conference for Itinerant Evangelists here July 12-21, 1983, sponsored by evangelist Billy Graham.

About 70 per cent of the invited participants will come from Third World and developing nations, according to Werner Burklin, executive director of the conference and a West German church leader. "We have been trying to find and invite to this conference unknown Christian evangelists who travel from place to place preaching the good news of Jesus Christ in their own language to their own people," said Burklin, an executive with Youth for Christ International on loan to the conference.

Walter Smyth, long-time Billy Graham associate serving as chairman for the conference, said the planning committee was overwhelmed and amazed with the response. More than 5,700 evangelists from throughout the world have sent in applications to attend the meeting, often called Amsterdam 83. Smyth said there is only space available for a maximum attendance of 3,500 evangelists.



Young as he is, he picked a winner

The Progressive Conservative Party chose a new leader at their June 9, 10 convention in Ottawa. Richard Vanderkloet was there to cover the event for C.C. So was this toddler, who found the responsibility of carrying a Mulroney sign too heavy. (For the story, see page 9).

CLAC and CPJ present briefs to RC panel

Bert Witvoet

TORONTO, Ont. — The Roman Catholic Archdiocese of Toronto appointed a five-man panel to consider responses to the bishops' "Ethical Reflections on the Economic Crisis," and to conduct a two-day hearing on June 17 and 18.

Among the groups and persons presenting briefs were the Christian Labour Association of Canada (CLAC) and Citizens for Public Justice (CPJ), both organizations with a reformed perspective. Yet, a cursory glance at both briefs reveals a quite different approach to the bishops' statement.

The CLAC in its brief shows appreciation for the concern shown by the bishops about the plight of the unemployed and the poor. It states that "the bishops are right in calling for

alternative priorities in our economic life as well as in labour-management relations."

At the same time the CLAC brief takes distance from the bishops' statement, arguing that the latter uncritically joins the cause of those "who place all their emphasis on our social/economic conditions." It cautions against placing too much stress on the dignity of work, since "it is absolutely necessary to stress the relative significance of everything we do."

The CLAC brief finds that the bishops "too uncritically associated themselves with the views of the political left."

In its concluding paragraphs, CLAC's brief argues that "the Christian faith is open to history and provides direction for the ongoing, dynamic unfolding of human culture," but finds it an illusion to think that all the ills of mankind can

be cured by the right economic and political policies.

The CPJ on the other hand, in its brief, stresses the positive findings of the Bishops' "Reflections." Taking the concept of stewardship as a central norm for economic life, CPJ says that the bishops take "us back to that wider, Biblical understanding of economics."

CPJ is critical of current economic practices and stresses that God calls our economic projects to be gentle with environment, just to workers, wise with resources, sensitive to needs of people, careful with technology, frugal with energy, vigilant with pollution, fair with prices, honest with advertising and equitable with profit.

The CPJ brief concludes by making recommendations for a redefined economy. It does so by using "life affirming" suggestions such as respect for persons, families and various religious and ethnic communities.

It adds that its recommendations "should give some concrete indications of the direction our society needs to be moving in to become a more just and human environment for women and men to develop as the image bearers of God."

Two briefs, two minds?

A comparison of the CLAC and CPJ briefs need not lead to a conclusion that the two are in conflict.

The CLAC brief is more concerned with the perspective underlying the bishops' statement rightly cautioning against ideas that may lead the Christian church and society astray. CPJ, on the other hand, is more pre-occupied with the need to speak against injustices and harmful economic practices in our society, taking up the defence of the powerless.

Both briefs indicate that they offer a limited, incomplete evaluation.

It can be said that both CLAC and CPJ made good use of the opportunity to take part in a necessary dialogue on the economy.

The Roman Catholic Archdiocese of Toronto, too, deserves praise for its willingness to continue reflections on the economic crisis in Canada and in the western world.

BW

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Viewpoint

On July 1 we celebrate respect and honour!

July 1 is Canada Day, formerly called Dominion Day. It is the day that we commemorate that we are an independent nation.

It is also a day that we may reflect on what it is to be a nation and what citizenship in that nation means. Especially on Canada Day we sing proudly, "O Canada, we stand on guard for thee." A few explicitly patriotic souls will even fling out the maple leaf flag to express their joy at being citizens of the true North strong and free.

Is it good to be patriotic?

Some suggest that nationalism is dangerous and will cite examples from history where such a sentiment led to the oppression of others. They will argue for a cosmopolitan type of citizenship.



Bert Witvoet
Sweet and Sour

In theory this sounds preferable to nationalism. But Christians, especially, need not be afraid of nationalism. Their remedy for a narrow, oppressive, self-centred nationalism (chauvinism) is not cosmopolitanism but dual citizenship. They claim a certain kind of allegiance

to the country of their birth or choosing and another kind of allegiance to the kingdom of heaven.

Both citizenships act as a check on each other.

Being a faithful citizen of the kingdom of heaven prevents a person from worshipping his own state, culture or country. Being an active citizen of a country prevents him from spiritualizing his duty to his fellow man.

1 Peter 2:17 seems to sum it all up: "Show proper respect to everyone, love the brotherhood, fear God, honour the king." In a cross-reference type of parallelism Peter moves from everyone (earthly kingdom) to brotherhood (kingdom of heaven) to God (ruler of the kingdom of heaven) to king (ruler of an earthly kingdom). For the earthly

kingdom section there is respect and honour; for the kingdom of heaven section there is love and fear.

The kingdom of heaven obviously receives the better part of our allegiance. Love and fear are deeper than respect and honour. And so it should be. The kingdom of heaven is the all encompassing kingdom. God is King of kings and Prime Minister of prime ministers. And the brotherhood will some day be the citizenry of the new earth.

But in the meantime we play out the part of our citizenship in our earthly country. We may and must stand on guard (not first of all in the military sense!) for Canada.

And on July 1 we may celebrate that good task.

We'll keep the Dutch and stay in touch

Bert Witvoet

We have carried a lengthy discussion in our paper about the idea of dropping the Dutch. Feelings against dropping the Dutch were stronger than we had anticipated. It seems that our community is not yet ready to go for a completely English C.C.

An older person wrote: "It makes no difference to me whether English or Dutch, as long as you keep the same content," but another one commented, "home-made bread does taste better

than 'store bread.'" And the latter comment is probably where it comes down to for many older readers. It's not that they can't read English, but they love the taste of the home-grown language the best. And who can argue against that!

A most sensible piece of advice came from Mrs. A. Dijkstra from Clinton, Ontario. She wrote (in Dutch): "Come to a decision because all this talking is not worth much... why not cut it in half? and please leave Tuyl in with his famous orations, he's the first one we look for. Second are the obituaries and the birth

announcements, especially the obituaries. We have always read your paper with pleasure, it is precious to us. But after the holidays one page of Dutch and everyone will be satisfied. That way you have a date to start anew."

Seems to us, Mrs. Dijkstra, you have hit the nail squarely on the head. Let's stop talking and let's come to a decision. Your idea of keeping the Dutch in, but somewhat reduced, seems good.

How would it be if we asked Teyl Uilienspiegel to alternate his Dutch

"persoverzicht" with an English "pressoverview" (someone suggested "pressoversight"!). Let's see whether he can jabber his way through the events of the week in English with the same playful humour as he can in Dutch. Can anyone supply him with a good book of funny expressions?

That's it then. We will continue to give pleasure to those among us who have some difficulty appreciating or understanding English, and we take a small step forward communicating the riches of our Calvinistic heritage to the English speaking society we live in.

Mutual responsibility or survival of the fittest?

Robert E. Vander Vennen

The community served by *Calvinist Contact* has developed a communal ministry and witness to the Lordship of Christ that is diversified and uniquely powerful.

But I doubt if many Reformed people in Canada really know or stand back to think about the splendid way that their personal faith bears communal witness through the Christian organizations we have spawned as a result of our distinctive Christian heritage.

Maybe we think about it when we get those envelopes in the mail asking for money to keep the work alive. Then we tend to groan and perhaps resent the

fact that the organizations need money from us. At such times we should stop and ask ourselves whether we think it would be better if the organization and its work did not exist.

In a similar way, even though bringing up children costs money - and we're not always happy with the need to buy new shoes and such - we would never say that we'd rather be without the children. At times there may be no choice about buying the new shoes, but happily there can be choice about whether or not to respond to any particular request for donation money.

Are all requests for donations equally urgent? Who decides how much money an organization ought to have? Is there enough money to go around? In times of shortage of money do we follow the law of survival of the fittest (or of the noisiest or most skilled in fundraising)? Who knows whether an organization ought to be asking for all the money it says it

needs.

I think we have never asked these questions, except individually and over coffee cups. All Christian organizations are independent, separate from each other and from the church. Each goes its own separate way. That's the right way, I guess, since we don't want some super-board or bishop telling us what to do. But the danger on the other side is individualism and competition that may not be healthy.

Sometimes we hear people say that various of the organizations ought to get together to exercise some mutual responsibility. Sometimes there are calls for united fundraising drives rather than competitive fundraising. These calls are getting louder for two very good reasons. One is that there is a money squeeze caused by inflation of costs in labour-intensive work and by less money available in these times. The other reason is that there has been

planting of these organizations over the thirty years that post-war Dutch immigrants have been in Canada, and now the garden looks pretty full. Two new colleges with substantial needs raise the question of crowding, welcome though their arrival is.

Recently eleven organizations, plus a representative of the church, met for a long day to discuss these issues. There was a good spirit of cooperation and a commitment to exercise mutual responsibility. It was decided to have another meeting after the summer, open to a larger number of organizations, to share ideas on responsible fundraising and to seek further ways to cooperate.

I think there is a definite need for this kind of cooperation. How far cooperation will go remains to be seen. If you agree that this is good, talk it up and recommend it to the organizations you support.

Dr. Robert E. VanderVennen is Director of Educational Services at the Institute for Christian Studies.

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Letters

Pray for the courts in their "impossible task"

As I read the front page article in the *Calvinist Contact* of May 20 concerning Mr. Borowski going to court for the right of the unborn child, and as I read numerous articles and opinions in the newspapers, I want to ask some questions that keep coming back to me. I realize that Mr. Borowski tests the clause in the new Chapter of Rights that - "Everyone has the right to life and security of the

person," that he is asking the courts to make a decision as to when human life starts and thus whether a fetus has a right to life and security. This bothers me. Are we asking a human court to decide when our life starts? Does that power belong to people? What is next? Asking our courts to decide when our life ends? What if the court decides human life starts in the seventh month of

pregnancy or even at birth? How do we live with that?

You asked for prayer for Mr. Borowski. I like to ask for prayer for the people in our courts who have this impossible task in front of them and are asked by us to decide and play God (in my eyes).

We can only pray for God's wisdom.

Mrs. E. Tiemersma,
Newmarket, Ont.

It's good to get rid of the stigma

I was so pleased to read your article in the June 10 *Calvinist Contact*. I have no Dutch background and I married a Dutchman. He came to Canada 13 years ago. I noticed a lot of people especially young people born here refer to people as Canadians. Some of them put Canadians down. I was glad of your quote "As long as our community clings to its immigrant

status, looks upon others as "Canadians," as in "she married a Canadian," we will have failed our citizenship both in Canada and in the Kingdom of Heaven." I have heard it so many times. At first I would overlook it when they mention Canadians, but then it got too much. Sometimes the remarks would downgrade a Canadian which I did not like. I am sensitive and it hurts.

Some people call it the Dutch church or Dutch school and I can see why you want to quit the Dutch in the paper to get the stigma off the above things.

We are all one if we accept Jesus Christ as our personal saviour.

The Lord bless and lead you in the right direction in this manner.

Betty Voskamp,
Waterdown, Ont.

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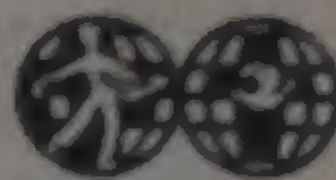
Willem G. Poolman

(Mr. in de Rechten, Leiden)

Leonard de Vries, LL.B.

Also Dutch Law

Visit Old Mexico



Each year the Canadian Home Bible League organizes a missionary tour to Old Mexico. It is the distinct purpose of these tours to give you the opportunity to personally get acquainted with a foreign mission field. You will see Mexico from a missionary perspective while at the same time enjoy the tourist attractions, as well. Each year participants return from their trip full of enthusiasm.

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Rev. Peter De Bruyne of Brampton, Ontario

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For complete information contact:

Mrs. C. McDougall

The Canadian Home Bible League

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A pun for Dominion Day

Yesterday the Doctor of aesthetics* (playing on my cassette) lectured on playing before the Lord with a joy this world cannot afford.

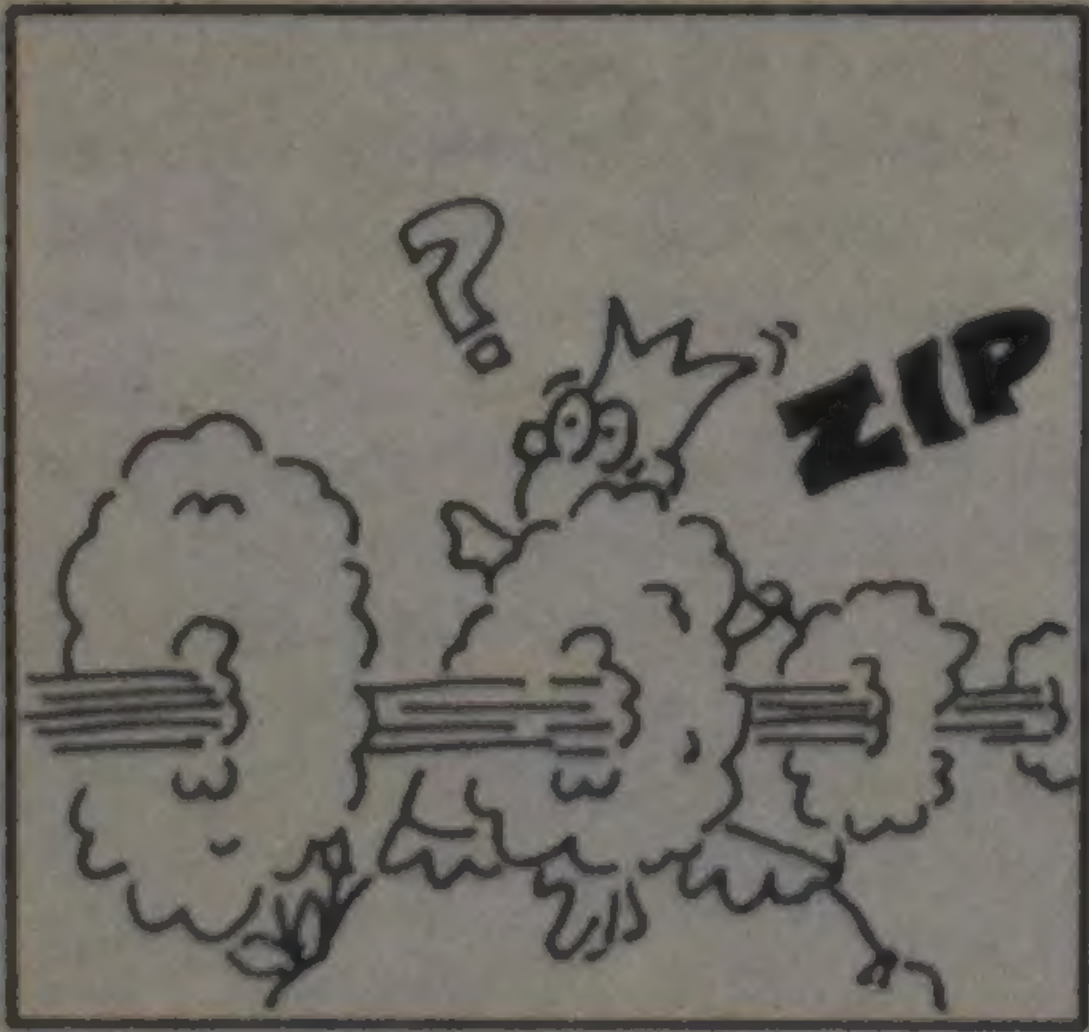
Today was a day the Lord had made for the church aesthetic to picnic and play. It's highlights, I thought, were the three-legged races with the partners bound together by old Sunday ties.

Delighting in salvation I could quip "Blessed be the tie that binds," and laugh and mean it in celebration of His Dominion.

Frank Sawyer,
San Jose, Costa Rica

* Dr. Calvin Seerveld lecturing on "Aesthetic Obedience"

Pontius' Puddle



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Church

Pastoral Pondering

A modest proposal for re-organization

As our congregations grow, there comes a time when it no longer appears wise to increase the number of districts or consistory size. Consistories can become so large that they become unmanageable, cumbersome, and very inefficient - not to mention the staggering amount of man-hours used each year to hold consistory meetings alone (25 men x 24 meetings x 2 ½ hours = 1500 man-hours). Is this practising good stewardship of time and human resources? Cannot the administrative work of consistory be done just as efficiently by 15 men as by 25?

Therefore, rather than having more districts and elders, we need less. Larger districts could be subdivided into households of faith. Layleaders or "assistant elders" could be appointed to help the elder in supervising the spiritual care of each household, and yet be freed from having to attend consistory meetings. The elders could be meeting with their household leaders bi-monthly, teaching them in the work of shepherding the flock, delegating their work to others. In this way, the whole congregation would become much more involved by ministering unto one another, especially within the smaller households of faith. More hours would be spent in visitation, fellowship and spiritual care, and less hours spent in meetings.

Pastor J. Kuipers,
Immanuel Chr. Ref. Church,
Brampton, ON

Top award

Discipleship calls for commitment and discipline. But the prize is worth it! We say so, but do we mean it?

Not only was Paul willing to do anything to win people; he was also willing to work at it. He uses interesting illustrations: running, boxing, physical training. In his day athletes competed for a crown of olive leaves; yet they were willing to discipline themselves for it.

Jogging is popular today. Men and women, young and old, are running. Many have jogged thousands of miles. I have run over 3,000 miles, but some men have run tens of thousands!

We jog daily for physical fitness, and wonder often why we put ourselves through the agony. In most races prizes are cheap trophies, maybe another T-shirt, or your name in a paper. And still we do it, some with a dedication that is unbelievable.

As Christians we keep saying that obedience to Christ is most important, and the reward is worthwhile. But honestly, do we give half as much dedication to it? When a professional boxer has millions at stake, he trains for months, through a grueling and boring grind. Our prize is more than millions; it is nothing less than eternal life and an eternal crown. Is that worth it?

"In Touch," monthly publication
of the First Ref. Church, St. Catharines

Thanks to Dewey and Schleiermacher

There is in our day a great deal of emphasis on that word "experience." Put a few people together discussing a particular subject and soon you will hear remarks like: "I feel this about it" or "I experience it in another way." Experience has become in our world of today man's final point of reference.

There are two examples that I should mention here. In general it could be said that the educational theory as taught and practiced in the North American public school system is embedded in the thinking of John Dewey. Who said that all that we can know (our whole value system) is rooted in man's experience. Friedrich Schleiermacher, who is often called the father of modern theology, taught that the Christian faith was, in the final analysis, a matter of experience only. He actually taught that every devoted Christian could write his own Bible and that it was not inconceivable at all that there could be people more pious than the Bible-writers themselves who could write a more pious Bible. Don't underestimate the influence of this kind of teaching!

Allow me to introduce you at this point to the word: "mysticism." The dictionary describes this in this way: "The belief that direct knowledge of God, of spiritual truth, and so forth, is attainable through immediate intuition or insight" If you look at this definition you can easily discover why the church has constantly warned against this falsehood. Our knowledge of God and the work of the Holy Spirit. We cannot know anything apart from what God has revealed to us in Christ, in the scriptures and in his creation. But Schleiermacher and a host of other people deny this. In the place of God they put man in the centre of things.

I'm thinking here, for example, of the emphasis today - also in our own circles - upon "prophecy." One person who claimed to have the gift of prophecy once told me that his prophecies were on a par with the Bible. This is pure Schleiermacherism.

Rev. J.S. Hielema,
Maranatha Chr. Ref. Church, Calgary

Serving Abroad

The Ivory Coast

Dear Brothers and Sisters:

In the Ivory Coast there is no fall, but there are definite seasons marked by the heat and the rains. And with the heat about ready to descend we feel the need also to take "summer" inventory. Many of you have written to ask just what it is we do. Having passed the 6-month mark of our residence here, we hope we are now in a better position to respond to that question.

We are on loan from the Christian Reformed Board of World Missions to a project called the "Islam in Africa Project," whose general purpose is to familiarize African Christians as well as missionaries with better methods of presenting to Muslims the message of Christ's salvation.

Considerable emphasis is placed on understanding the Muslim, for he really is in a class by himself. More than any other religious individual in the Ivory Coast, he is aware that he is different. He stops his taxi to pray at five appointed times during the day; he is more than likely educated in a Koran school; he wears a laced white cap; he comes from a different tribe than his Assembly-of-God neighbour, and by and large he even has a different job, earning his living as a merchant.

In addition to all the external differences, the Muslim has a sincere belief in the one God, Allah, and stakes up numerous red flags when he hears his Christian acquaintance talking about this God having a Son. Blasphemy!

Almost nothing is being done to present the gospel to appeal specifically to Muslims - the largest single group in the Ivory Coast! Invariably the answer was, "We try to reach everybody." The intent is admirable enough, but

what works for animists does not work for Muslims. Moreover, former "animists" often are not at all willing to welcome a newly Christian "Muslim," who quite likely was also given a funeral by his family for becoming a Christian.

Threatened with rejection from both sides, very few have become disciples of Christ. In facing these obstacles and others we have to be more involved with primary evangelism - presenting the gospel directly to Muslims ourselves. We've begun to learn the Muslim trade language, Dioula, and have started to build some contacts with Muslims in the area.

When you pray, please remember that continued good health is always a concern and that we will meet Muslims who will be ready to believe Jesus' promise of salvation.

George and Rhonda Whyte,
Ivory Coast,
First Chr. Ref. Church,
Montreal, PQ

Church News

At the summit in Kamloops



Summit Christian Reformed Church building

The Kamloops ministry began in October of 1976, under the auspices of the Board of Home Missions and the Home Missions Board of Classis British Columbia. The ministry is centralized in an area of approximately ten thousand residents who up until 1976 had been without an established church.

In March of 1977 the first church service was held in the South Sahali Elementary School gym, with six families in attendance. The same year Summit Church began the challenging task of procuring land for a church site.

Now in 1983 with a church membership of twenty-eight families, Summit Church has secured two and a half acres of land in South Sahali. The acquisition of this land has taken five years of negotiation with the provincial and local governments as well as private land owners.

Summit Church began building plans in the spring of 1982, with the anticipation of final land acquisition by the spring of 1983.

With much support and input

from the local membership, Classis British Columbia, and the Board of Home Missions we are happy that final building designs and plans have been approved. The building schedule calls for completion of our church home by August of this year.

This major undertaking requires not only spiritual, but also financial support.

We, therefore, are approaching all the churches, with the approval of Classis British Columbia, to support this important ministry to attain its goal through your generous partnership in this one time collection designated to this construction project. The total amount that Classis B.C. has recommended for this fund drive is \$20,000. We appreciate the support you have given in the past, both through prayer and your generous giving.

Do stop by if you are passing our way this summer. We'll supply the hammers!

The Clerk,
Summit Chr. Ref. Church,
Kamloops, BC

Ontario choir festival

Recently, the Annual Festival of the Reformed Church Choirs of Southern Ontario was held in Hamilton in the lovely setting of Bethel Gospel Tabernacle. Thirteen choirs participated, each singing two anthems. The choirs ranged in size from the 42 voice choir from Wainfleet, to the 10 voice choirs from Welland and Harriston.

The mass choir, numbering about 450 voices, was under the capable direction of Rev. Wm. Little of Burlington who lead the choir in the singing of "Joyful, Joyful We Adore Thee," "Lord I want to be a Christian," and "A Sacred Suite." Accompaniment by the Dundas concert band helped to enhance the majestic volume of sound from the mass choir and the congregational singing through-

out the evening.

St. Catharines choir, under the direction of Bram Hoff, sang the Ghana Folk song, "Fill Us with Your Love" and the traditional Norwegian song "This Glad Easter Day."

More than ample refreshments were served by the willing helpers of the Hamilton church and there was time to renew old friendships and make new ones.

As usual it was an uplifting evening of song and praise to the Lord, and to be part of the mass choir was a joyous experience in itself, not to be missed.

Valerie van Hartingsveldt,
"In Touch," monthly magazine of
the First Ref. Church of St.
Catharines.

Christian Reformed

Called

— to Kemptonville, Ont., Rev. Dick
Los of Woodstock, Ont.

Accepted

— to Guelph, Ont., Rev. Henry
Eshuis of Woodstock, Ont.

— to Whitby, Ont., Rev. Ronald
Fisher of Calvary, Chatham, Ont.

Declined

— to Ingersoll, Ont., Rev. Ronald
Fisher of Calvary, Chatham, Ont.

— to Blyth, Ont., Rev. A. Van
Geest of Trenton, Ont.

New addresses

Rev. John Derksen, 179 Rennie
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Rev. Adrian Dieleman, Box 125,
Fenwick, ON L0S 1C0; (416) 892-
3564

Time change

Waterloo Christian Reformed
Church Sunday morning worship
services will start at 10 a.m. during
July and August.

Classis meeting

Classis Eastern Canada will
meet in regular session on
Tuesday and Wednesday,
September 13 and 14, 1983. Our
meeting will be held in the Calvary
Christian Reformed Church of
Ottawa, Ontario. Material for the
agenda of Classis should be sent
to the stated clerk by July 22, 1983,
in order to be included in the
agenda.

Stephen Sietsema,
stated clerk

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A people with a quiet assurance

Jac Geuzebroek

Who are the Mennonites and where did they come from? There are many names related to them or even interchanged with their official name, names such as Anabaptists, Brethern and Amish.

The most many of us know is that the Anabaptists were the fanatics during the days of the Reformation, whose movement practically came to an end in Munster where Jan Van Leyden and Melchior Hofman set up "the new Kingdom ... rejecting all authority and proclaiming the new state of perfectness."

From there we know about the end of this "rebellion" and take note of the movement that came up in Friesland under the quiet and sympathetic leadership of Menno Simons, former priest in Wiltmarsum. But this is not the end of what the Mennonites themselves call, "the radical Reformation."

The origin of this renewal goes back to Switzerland in the circles of the movement connected with Zwingli. His followers became active in starting the movement against the Roman Catholic Church and all the errors rampant in it which led to the Reformation.

A man by the name of Conrad Grebel, along with others, disagreed with Zwingli, and others in the Reformation movement, about the character of the necessary changes in the Church. The result of this struggle is found in the Belgic Confession in the article about baptism (34) and the one on magistracy (36).

Grebel and his followers wanted the "renewal" of the church to go far deeper than did the other reformers. The church should be a church wholly after the example of the New Testament.

Adult baptism

Grebel's followers wanted a church of believers and for that reason only adult baptism should take place. All who joined and were already baptized had to be re (ana) baptized.

They pleaded (not as wrongly as was thought in those days) for a strict separation of church and state. From there the sharp opposition against them is found in the word "detest" in the Belgic Confession, articles 34 and 36. The Reformers were not open to the two objections, and still are not, when it comes to adult baptism only. They are much more open in respect to the relationship of church and state.

Although many of these people got caught up in the "lunatic fringe" of the Anabaptists in Munster, they were not real originators of the Mennonite movement.

Meanwhile in the northern part of The Netherlands, another movement of Anabaptist was started by two brothers, Obbe and Dirk Philips. Their followers became known as the Obbenites.

Sense of sharing

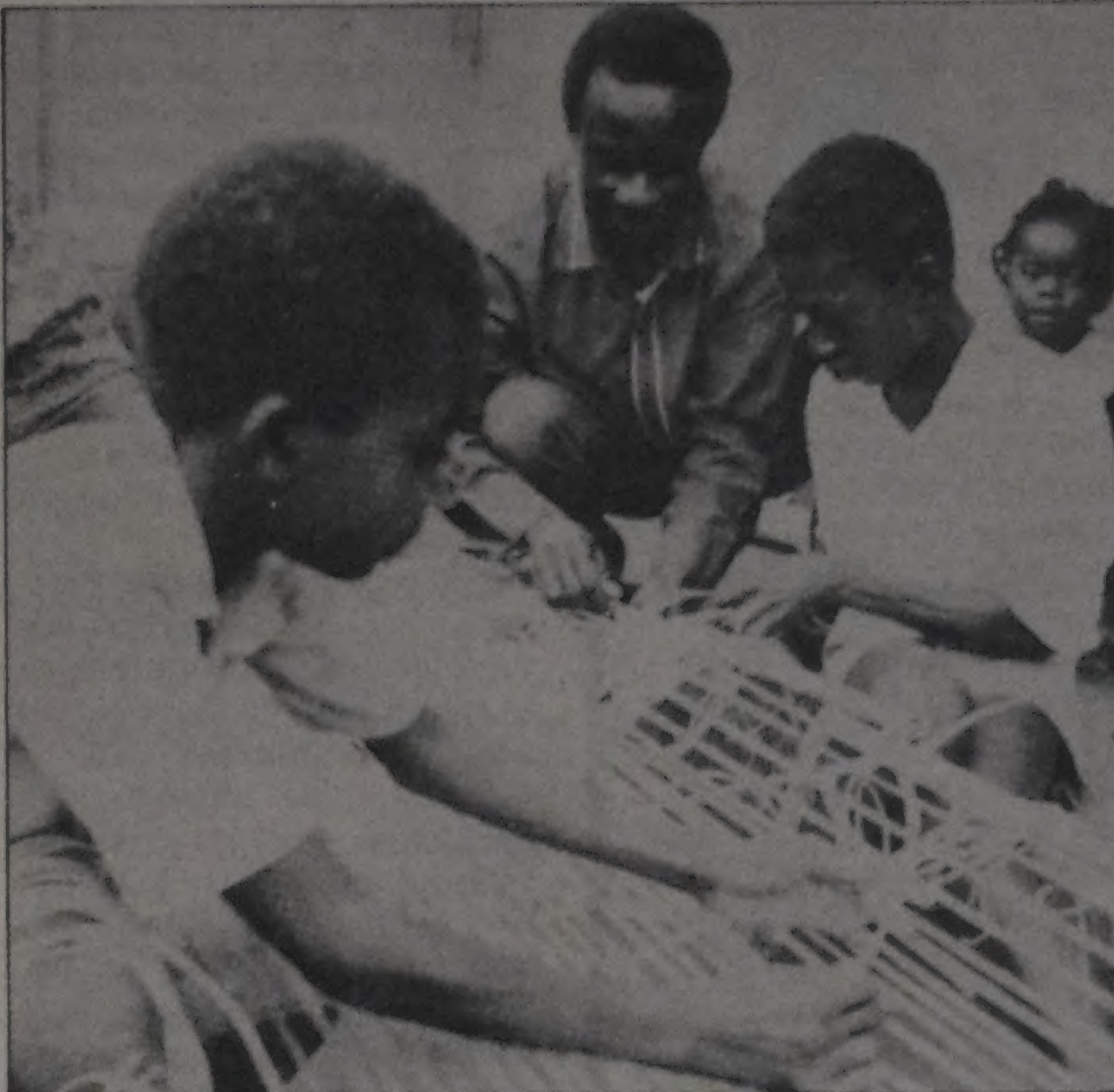
It was only after some time that Menno Simons became the inspirational power in this movement and that this group became known as the Mennonites.

More remarkable is that while the name Mennonite was changed into Doopsgezinden (Taufgesinnten) in The Netherlands, the name Mennonites was given to the Swiss Anabaptists, known as Brethern.

In the meantime, for reasons only to be understood in the light of the then general idea about church and state, all these people became the object of the most severe persecution.

With the possible exception of Holland, they were driven from their homes, their "countries," hanged, burned or imprisoned for their faith, a faith for which they stood with an unbelievable quiet assurance and profession.

Roman Catholics, Lutherans, Calvinists - all had one thing in common: they wanted to destroy this band of confessors, whose highest ideal was not



Originally founded to help Paraguayan Mennonite pioneers become better established economically, Mennonite Economic Development Associates (MEDA) has grown into a worldwide organization. Their projects include a credit union in Colombia, well drilling in Haiti and the Central American nations, encouraging home industries in the less developed countries; a shoe factory in Paraguay, a public transit system in Indonesia, land development in Belize and Bolivia.

just justification by faith, but "they required a genuine change of life, a newness of living, which was true holiness in full obedience to Christ."

The Mennonites stressed the actual practice of sharing material possessions. This was done especially by the Hutterites, who set up communes in Moravia, where they lived after being driven away from their homeland, Switzerland.

The most important issue in their confession was a belief in non-resistance, a matter that has played a most important role in the history of these people. Under no circumstances was a follower of Christ allowed to take up arms in the service of any government, even in days of war.

This also played a large role in the enforcement of language laws in the school system in which for them the language of institution had been German. From then on they were forced to change to English as the main language in their schools.

Why did they come to Canada and the United States

and several South American countries? To find the answer we have to go back to their history in Europe during and after the Reformation.

Driven from one country to the other, they were pushed farther and farther to the East: Moravia, Dantzic, Prussia, and at last Russia. After being invited by the Czars themselves, they established colonies in the south which quickly developed into show-cases of tremendous agricultural success and prosperity.

Inner strife

Mennonites for the most part have come from those who ended up in eastern Europe (some even in Central Asia) via Holland, Germany and Prussia.

Others from the Swiss movement found their way to England and from there to the United States, as early as the end of the seventeenth century and the beginning of the eighteenth century. They were the forefathers of those who are now known as the Pennsylvania Dutch.

From these two sides, while the ones in North America were prospering materially as well as the ones in Russia, all kinds of new movements for emigration were kept alive.

Difficulties with the authorities in Russia about their non-resistance developed time and time again and in the West difficulties developed about their language rights and need for more land.

But there was also inner strife, as a result of their belief in the Inner Light. In striving for a life of complete holiness and dedication under Christ, the question that divided them time and again was: "What is

the right interpretation of the Bible?"

Without the guidance and rule of offices (all members held the one office of priest) and governing church bodies, everyone was left to himself in the understanding of the Scriptures, or to the leadership of special, strong-willed and gifted leaders and preachers.

After many thousands had found their way to new settlements in the U.S. and Canada, grave difficulties related to their way of life made many of these people look to other countries in South America, such as Mexico and later Paragua, Uruguay and Brazil.

When their number was reduced by about 50,000 in western Canada around 1920, a new and overwhelming influx took place from Russia as a result of the Bolshevik takeover in that country. Others remained behind and disappeared under Communist rule in Siberia.

A habit of caring

It is easy to understand why Mennonites have succeeded in building a model relief organization - The Mennonite Central Committee.

Time and again during the hundreds of years after the Reformation, cries for help, the need of assistance, beside their in-bred belief in sharing, have made them a people who are an example in extending relief not only to their own, but to others far or near.

It is safe to say that many of the young people in the Christian Reformed Church who commit their lives to this kind of work, and who are not able to work for the CRWRC go out with joy to work with this Mennonite organization.

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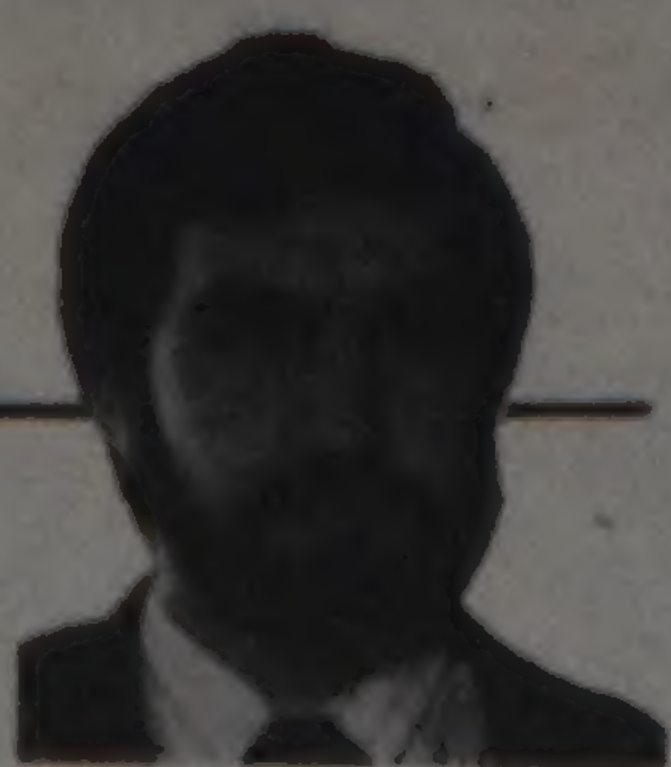


PHOTO CREDITS: Photos are from the Anabaptist Heritage Collection of Jan Gleysteen of Scottdale, Pennsylvania as they appeared in the outstanding *An Introduction to Mennonite History*, Cornelius J. Dyck, Editor, Herald Press, 1981 with the captions given here.

Education

Chalkmarks

Harry A. de Vries



No more teacher's dirty looks

Teachers shouldn't really take that saying literally. It's an expression that indicates the onset of summer freedom for most students. For board members that means starting the last school news report with the words: "As the school year draws to a close" and giving a brief overview of the progress made during the year. Or for student editor to write: "Since this is the last issue of the 1982-83 school year I should reflect" There has been talk of being in the "home stretch," "the last days," "making the grade," and "graduation," that final magic word that students want to be able to say about themselves. Pretty soon we'll all be saying, "Where has the summer gone?" in one huge chorus. Anyway, we hope teachers and students will be able to exchange smiles as they meet in the streets until the next session.

Drive that made a difference

King's College was happy to report in its recent newsletter that the drive earlier this year had netted \$401,272 by May 12. The "Drive with a Difference" did not bring in the \$706,000 that was needed, at least not yet. There will be other fundraising efforts later this year to bring in the balance required for the 1983-84 budget. Some 600+ drive coordinators and canvassers took part in covering the vast territory in Alberta, B.C. and Saskatchewan. The newsletter also mentions that with the recent affiliation of the College will come government funding. It is expected that both the constituency support and the government funding will assist the College in maintaining its educational standards, with one ultimate goal of becoming a degree granting institution.

"Thank you" to all who took part

There's more to the school than meets the eye, says Henk Hultink, principal of Calvin Christian School in Hamilton. In the June issue of the school's newsletter, he points out to school supporters that there are 14 paid staff members and 3 paid support staff members. But, he notes, "Did you know that we have about 65 volunteers (parents and teachers) who represent the following: Board - 14, Education Committee - 8, Promotion Committee - 7, Finance Committee - 5, Building Committee - 4, Fundraising Committee - 6, Membership Committee - 4, Willing Workers (ladies guild) - 8, and the P.T.A. - 8." And that's not all. "In addition to these unsung heroes and heroines, the school is served by library volunteers, room mothers and folk on church committees supportive of CCS." Just how many is that altogether, you may ask. "All said," he notes, "probably after a quick turn to the computer, the number crowds one hundred." But could it just be that he's forgotten someone? What about the individuals who helped chauffeur the kindergarten kids to the farm, or the parents who took part in field day, or the young people who helped roll papers and sell the fertilizer; not to talk of the voluntary help in putting up the playground equipment and the We'll not argue with the principal's ability to count in this case. We'll simply agree with him that it all adds up to "a lot of dedication and goodwill," or in his words, "truly a community effort." But that's not the final line. Mr. Hultink thinks ahead - sign of a good administrator. He adds, "There are a hundred and one ways you can be involved. You have a standing invitation to join us." And, then he finally wishes all a good summer.

King's college stew

No, the College is not in a pickle and I have no intention of opening a can of worms either. On the contrary, we have just gotten the whiff of something that may just turn out to be really good. The King's Guild is cooking up a book of recipes by its supporting community. "If you have a favourite recipe that you would like to have published," notes a recent announcement, "please send it in, care of the King's College, 10766-97 St., Edmonton, AB T5H 2M1. What might some of the concoctions be called, for the dishes should have a provincial flavour. How about Athabasca Pea Soup, Nobleford Niblets, Calgary Cacciatori, Red Deer Rhubarb Pie, or something of that sort? Perhaps other school guilds that already have their own books could submit the cream of the crop of their recipes to help get the job done well.

Student exchange - an exciting experience

Margaret Griffioen

A chance to visit another province doesn't come often for many people, especially high school students. But for students from Bulkley Valley Christian High School in Smithers, British Columbia, and Beacon Christian High School students in St. Catharines, Ontario, the opportunity came through a school exchange.

On February 4, 35 grade 12 students from St. Catharines left for a ten-day visit with Bulkley students, who made a return visit to Ontario in May.

For all the students the exchange was an unforgettable experience.

According to 17-year-old Beacon student Dave Austin, "the scenery in BC was really beautiful. When I was there I liked it so much I didn't want to leave. I'm still really attached to it and want to go back there in December.

"The people seem to live off the land and eat a lot of things they hunt or grow themselves, which I really liked."

Judy Reitsma, a grade 11 student from Smithers found life in Ontario "busier than in BC and in some ways Ontario is more developed. I really enjoyed all the historical things and actually getting to see people like Prime Minister Trudeau, who you usually only see on television."

In BC, students visited such places as the Equity Silver mines and had a three-day trip into the interior of the province. One of the highlights of the trip, according to Irene Den Bak of St. Catharines, was skiing in the mountains.

The western students did find certain things cheaper in Ontario, comparing the price of jeans in BC at about \$42 to the



Students from B.C. and Ontario had a chance to meet each other this year

same pair in Ontario at around \$24. They did find the provincial sales tax on food in Ontario unusual. "Everything in Ontario has tax, and that takes some getting used to," said Judy Reitsma.

While in Ontario the students visited Ottawa, various places in Toronto and they toured the Niagara region.

Actual plans for the exchange began two years ago, according to Doug Schultz, a teacher at Beacon. He explained that the trip was paid for most through the federal government's Open House program which he estimates spent \$55,000 to cover the transportation costs and one night's hotel accommodation for the 70 students.

Students from each school raised money to cover entrance fees to various attractions in their provinces and other costs which the Open House program did not meet.

The students were responsible for a daily diary, reports for their classes and the schools will be presenting reports to their communities.

The students agreed that the exchange was a worthwhile

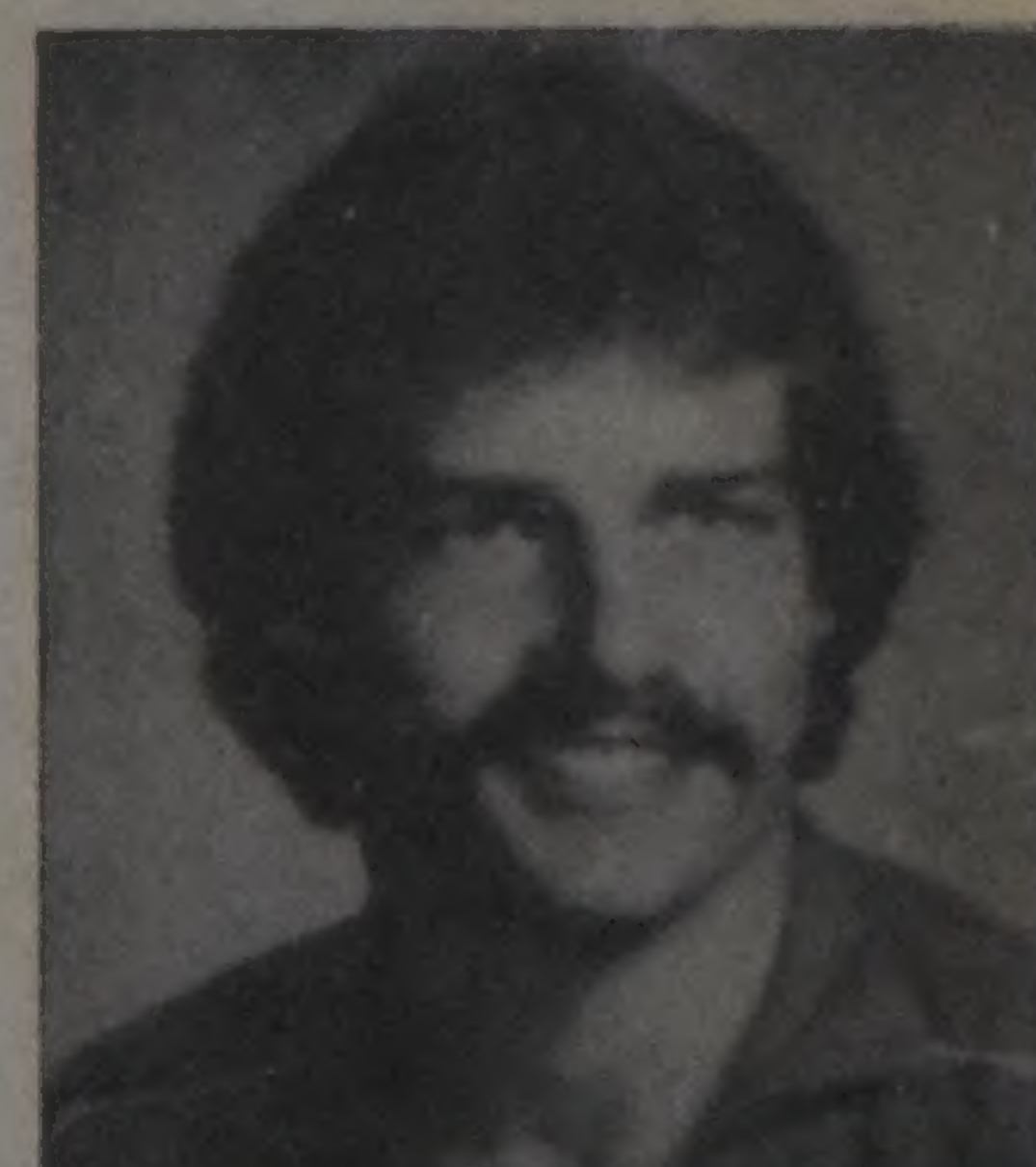
learning experience, but a low point came when they heard the news on Feb. 24 that the Bulkley Valley school had burned down.

Currently the Smithers students are sharing the local Christian elementary school facilities and a church basement.

According to Bulkley principal, Riem Moeliker, plans for a new building won't be made until a new site is chosen. During his visit to Ontario he said he hadn't heard if a site had been found yet.

Perhaps the most difficult part of the exchange came in saying goodbye. According to Dave Austin, "It's hard to meet so many new friends, yet know you might never see them again. It almost makes you wish you hadn't gone on the exchange."

Calvin honours two Canadians



Pete Schuringa



Anita de Vries

GRAND RAPIDS - Calvin College, in Grand Rapids, Michigan, has awarded a \$950 Calvin Honours Scholarship to Pete C. Schuringa, of St. Catharines. Schuringa is a graduate of Beacon Christian High School in St. Catharines.

Anita H. DeVries, 15909 - 93rd Avenue, Edmonton, has received a \$700 Valedictorian Scholarship from Calvin. De Vries graduated from Edmonton Christian High.

Developments at The King's

Art award

Edmonton - The Jubal Award (named after "the father of all who play the harp and flute") is awarded by the College each spring to a talented art student, art being understood to include the visual arts, literature, music and drama. The award of \$300 is given to the student who puts the most effort into his/her program.

At the College's 1982/83 closing ceremony on April 14, the Jubal Award was presented by Dr. Keith Ward to two students: Lori Klingbell, a music student, and Roy Berkenbosch, a student of literature. The faculty committee which selects the recipient of this award, decided to split it between these two students since both displayed superior effort in their studies in the arts.

Lori, who has been a TKC student for three years, plans to continue her organ and piano studies at King's next year. Roy will attend Calvin College in the fall.

TKC education

The College has made arrangements for Dr. Jack Wiersma, Professor of Education at Calvin College, to spend the Winter term

at King's and Dr. Robert Bruinsma, Assistant Professor of Education at the College will be returning to his teaching duties on a full-time basis after having served the past year as Interim Director of Student Affairs.

These developments will mean that the College will be offering 10 term courses in Education in 1983/84 and that both new and returning Education students will, in all likelihood, be able to spend three full years at King's before transferring to Calvin for a fourth and final year to obtain Calvin's B.A. (Education) degree.

Dr. Bruinsma is especially interested in hearing from students who may be considering a career in teaching.

Miquelon bursary

A new scholarship is being made available this fall to a first- or second-year King's student. The Miquelon Agricultural Bursary of \$600.00 will be awarded annually on the basis of academic standing to a student who enrolls in a science transfer program at King's and who intends to pursue a career in agricultural science broadly defined.

A promising future for Redeemer

Harry A. de Vries

If the program for Redeemer College unfolds as it was outlined at the College's annual meeting Sat., May 28, efforts for Christian post-secondary education at Redeemer in Hamilton will result in another good year. The agenda for the third annual meeting, which was mailed out well before the meeting, outlined in detail all the matters on the agenda: the academic program for the coming year, the new budget, membership, additions to staff, student recruitment, and a number of house-keeping items. The result was a smooth meeting, high expectations for the coming year, and a gratitude to the Lord for blessing the efforts of all involved.

The membership gave the board of governors the okay to establish degree programs in Business, Education: elementary (K-8), General and Pre-Seminary areas under the supervision of one of the other church-related colleges: Calvin, Dordt, and Trinity. The academic programs are being developed to allow students now enrolled at the college to complete all or most of their education at the college. By way of the Ontario charter Redeemer is allowed to grant degrees under the supervision of "an educational institution established outside Ontario which has the authority to grant non-religious degrees and which the Minister of Colleges and Universities has determined is accredited in its jurisdiction of origin." For this purpose, the membership

also gave the college permission to "enter into written agreement" with the USA colleges.

Since education is deemed to be of great importance for the Christian school movement in Canada, it was one of the priority subject areas in the academic program. Students will most likely be able to spend three years at Redeemer and spend the last year at Calvin to receive Michigan

certification. In most cases the Ontario government will grant certification to teach in Ontario upon application for that right.

The education program at this time is limited to elementary education since there are different requirements for the secondary program that Redeemer wants to offer later on as a second step in developing the education program. However, it is planning to offer

a three-year Pre-Secondary Education program. And in addition two-year programs for Pre-Dentistry, Pre-Nursing (BSN), Pre-Medicine, and Pre-Social Work will be offered to allow students to spend the first years of their post-secondary education at the college.

Course offerings do depend to some degree on registration for the courses. But expectations are high that there will be enough students.

There are already 104 applications on hand. Based on last year's registration it appears to be reasonable for Redeemer to expect some 95 new students in addition to about 50 that will be returning for a second year.

The education fund budget for the 1983-84 school year was accepted at \$1,141,000 and is expected to bring the college into the black, based, of course, on continuing contri-

Continued on page 15

25th AACCS Conference to take stock of the future

TORONTO, Ont. (AACCS) - Will there be work for our children? is the title of one of the workshops at this year's AACCS family conference to be held July 29 to August 1 on the campus of Niagara Christian College outside of Niagara Falls, Ontario. The current situation for jobs, financial security, business and agriculture looks rather grim, despite optimistic government forecasts that "We are out of the recession, and everything's all right with the world again!"

How did we end up in this boat? Did the government over-extend itself, did the church fail in its tasks, did material greed cause everything? Bernard Zylstra, keynote speaker at this year's conference and President of the Institute for Christian Studies/AACCS, will try to explain not only what the problem is, but how to work out a solution. Christians can give leadership and help restore a responsible society in the home, at work, in schools, and in the community at large.

Ten different workshops will be held during the weekend dealing with such topics as the effects of technology, unemployment, financial planning, the poor and destitute, the handicapped, doing business in a recession, the future of agriculture, education and skills, and how politics works.

Because this is the 25th conference of its kind, special events are planned for the weekend event. A sight/sound presentation featuring past conferences, a variety show evening, special celebrative worship services, and various contests for banners, songs and poems will be included.

As in past years, this conference too will include a complete activities program for children aged 0-15 years, a Fellowship Fair including a volleyball tournament and home-made goodies, and a Saturday evening concert open to the public. This year Michael Kelly Blanchard, a singer/songwriter/poet/comedian who used to tour with James Ward,

will join the conference program line-up.

Camping, dormitory and cafeteria facilities are available on the grounds for reasonable rates. Why not make this conference part of your family's summer vacation plans and join about 300 other

families and young people for a weekend of learning, worship, fun and excellent singing?

Calvin College and Seminary Board of Trustees report

Boards often necessarily deal with mundane matters, but the focus of Calvin's Board meeting May 16-19 was on people: The Board interviewed 10 people for teaching positions in the college; recognized the retirements of Walter Lagerwey and Richard Tiemersma and 25 years of service on the parts of Edgar Boeve, Wallace Bratt, and Johan Westra; noted concluding terms of service of 8 board members; approved 13 entrants to the seminary; interviewed 31 seminary students and granted them licensure to exhort in the churches; interviewed 24 men and recommended them to synod

for candidacy for ministry of the Word and Sacrament in the Christian Reformed Church; gave thanks and praise to God by various celebrations during the great part of a day for the service Dr. John Kromminga rendered to the seminary and the denomination by his ministry, teaching, and presidency.

A summary statement of the Board's dealing with the issues raised by Professor Stek will be included in the Board's report to Synod 1983. The final paragraph of that statement reads:

"In view of the Board's judgment that this is not a disciplinary matter but is an appropriate matter for scientific research, the Board hereby terminates its direct involvement in the matter. Should Professor Stek come to or teach positions threatening doctrinal or confessional integrity, it remains his responsibility, in accordance with his subscription to our doctrinal standards, to apprise the Church and take the prescribed action. Should others find errors in his teaching, preaching, or writing, it remains their responsibility to do the same."

But the mundane issues must be dealt with, too. The Board: added 33 new courses to the college curriculum; approved a special Master of Ministry degree in the seminary for the program of Native American Theological Education; decided to enhance Korean-American theological education; granted an exchange of professors between Calvin Theological Seminary and the International Theological Seminary of Pasadena, California; approved constitutions for the college communications board and the H.H. Meeter Center for Calvin Studies; adopted guidelines to standardize the board's interviews of prospective faculty members; and gave to committees for study the issues of the financial stress experienced by many students in the seminary and the feasibility of erecting a chapel on the college campus.

Also adopted was an operational budget of \$18,050,000 (an increase of 5.8%).

Donald VanBeek, Asst. Sec., Board of Trustees

Future wave is here: The computer in the classroom

Harry A. de Vries

It seems to be a toss-up between computers and a reordering of the educational system in Ontario as to what will have the greatest effect in changing education in Ontario.

The wide-ranging overhaul of Ontario's secondary education now underway, is geared to producing better educated graduates with better basic skills. The coming of the computer has prompted the Ontario Ministry of Education to pour \$10 million dollars in educational computers and to launch a \$5 million program to develop software for them. The program, which is sponsored by the governments Board of Industrial Leadership and Development (BILD), will include the purchase of microcomputers to be designed according to the ministry's specifications by the Canadian Education Microprocessor Corporation (EM Corp), a Canadian high tech company created to service the educational market. It is expected that the computer program will eventually be marketed across Canada.

Included in the \$5 million package, states a ministry publication, is a plan to purchase licence rights so that all material developed under the program can be used free of charge by every school in the province. However, it did not say whether "every" meant the inclusion of independent schools.

Dr. Robert Arn is the designer of the educational computer, and is president of Microdesign Ltd., a member of the CEM Corp. His company will have the computer ready for classroom testing this fall. He believes that the arrangement with the ministry of education to develop an educational computer system is

ideal. He will have the opportunity to observe the test computers in action this fall and make changes as they are required. And he says that it should be possible to make a "really superb computer system" that will make Ontario a leader in the field. Perhaps a world market will develop for it.

Dr. Arn hopes that by 1986 there will be one microcomputer to every 10 students within the province. The effects the use of the new equipment will have on the learning process of the student he says, will be phenomenal. In classrooms where computers are being used extensively, he notes, students are already "true scientific thinkers." The end result? "I'd be surprised if a society could expose all its children to new learning without transforming both society and the way of thinking in the society," he said.

Is the new machinery helping education in the classroom? At Bayridge School just outside Kingston, grade six teacher Frances Denby thinks so. She reports that all the children write far more vividly and fluently than any students she has taught previously. Perhaps the fact that they can compose and edit directly on the screen helps.

The result of computers in the Welburne St. School in Kingston is that grade 6 students were able to grade 9 math. In fact, they are able to work on their own so well that the teacher, Brian Pritchard said, "I have come to the conclusion that the only limitation to learning in this classroom is me." He says that students share ideas and work together in a way that he has not seen in his nineteen years of teaching.

Just how the microcomputer will change the educational scene remains to be seen. As one principal noted, if all the computer ends up being is a teaching aid, "It's not worth the money."

Feature

Presbyterian Assembly in Kingston made no waves

Robert J. Bernhardt

Kingston, Ont. - Commissioners returning from the 109th General Assembly of the Presbyterian Church in Canada report favourably on the harmonious spirit that prevailed. At the same time it seems to have been acknowledged as an Assembly more occupied with ecclesiastical housekeeping than one which was called upon to grapple with great issues of substance.

The Assembly, which met in St. Andrew's Church, Kingston, Ont., June 5th to 10th, elected as its Moderator the Rev. D.C. MacDonald, Dr. MacDonald, who has served the Presbyterian Church for many years as a Clerk of the Assembly, was right at home with the procedural responsibilities of the court.

Recent assemblies have been trashing through some of the implications of the decision made over 15 years ago to ordain women as ministers and elders. Although this Assembly received a number of further overtures on the subject, they did not claim the major energy of the Assembly. The decisions of the past two years to allow freedom of conscience on the issue, but not freedom of action to decline to participate in such ordinations, were reasserted.

Despite the fact that several years ago the Presbyterian Church committed itself to the goal of doubling its membership in the eighties, communicant membership continues to decline (.3%). The best that could be reported was that the rate of decline seems to be slowing down.

Of the 8 synods in Canada only three showed increases and three showed significant losses. The Synod of British Columbia was the only synod to show increases above the population growth for its area. On the other hand, the Synods of Quebec and Eastern Ontario, Hamilton and London, and Manitoba - North Western Ontario disclosed membership losses in 1982 significantly in excess of the average national loss for the denomination. The Presbyteries of Hamilton, Niagara, Paris and London created concern with their substantial losses in communicant membership.

On a congregational level, 38% of Presbyterian congregations in Canada declined in membership in 1982. The only encouragement in that statistic was that 47% of con-

gregations were showing losses in the years 1977-79. However, in 1982, of 1,015 congregations, only 397 showed actual membership gains, whereas 229 remained unchanged in size. Again, the encouragement was that this was the first time in 16 years that the number of congregations actually recording gains in membership exceeded those showing losses.

The Church Growth Committee of the Assembly tabled a 16 page report which included no less than 35 separate recommendations. Heavy emphasis was placed on the need for planning for growth and on programs of congregational evangelism.

Despite the disappointing progress in church growth in

existing congregations, ambitious plans are still in place for the establishment of new church extension ventures. While the current rate of establishing new congregations is approximately 3 per year, the church's plans call for the opening of 10 per year in the years 1985 through 1989.

The Assembly's work this year included the appointment of new people to several key national staff positions. The Board of Congregational Life which deals with such vital and diverse concerns as Christian education, evangelism, social action issues and stewardship promotion, has a new General Secretary. The Rev. Harry Waite of Barrie, Ont., was chosen from amongst 21 nominees. He succeeds the

Rev. W.L. Young who had served as General Secretary of the Board since it was established in its present form in 1973.

The Board of Ministry of the Assembly also received a new General Secretary. The Rev. Thomas Gemmell had previously served as the Director of Studies in Presbyterian College, Montreal.

Ewart College in Toronto, which offers an academic program for those intending to serve in an educational ministry and which trains the Deaconesses for the Presbyterian Church, required a new Principal. The Rev. Irene Dickson, who has been on the staff of Ewart since 1965, will replace Dr. Margaret Webster.

The major theological document before the Assembly was not actually under discussion. The Committee on Church Doctrine of the Assembly had prior to the Assembly circulated a draft of a contemporary statement of faith. This will be under study by the presbyteries of the church who will have until the end of this year to submit comments and suggest revisions. The Church Doctrine Committee hopes to have a final draft ready for the 1984 General Assembly which is to meet in Peterborough, Ont., in June. It is expected that the consideration of this document will form the major focus for the Presbyterian Church in Canada in the coming year.

Contemporary statement of faith under study

**There is but one God
whom to know is life eternal,
whom to serve is joy and peace.
God has created all that is.
The universe is testimony
to God's creative power and
majesty.
In God we live and move and
have our being.**

So begins the document entitled "A Living Faith" which is ultimately intended for acceptance as a contemporary statement of faith within the Presbyterian Church in Canada.

In ten relatively brief chapters (a total of about six thousand words or less than half the length of the Westminster Confession of Faith) the statement attempts to set forth a simple declaration of the central doctrines of the Christian Faith. The document has been written under the supervision of the Committee on Church Doctrine of the Presbyterian Church. It was prepared with the permission of the General Assembly and is now being circulated for study and report within the denomination.

The preparation of a contemporary statement of faith is a genuine challenge. How do we set aside much of the accepted technical vocabulary of our theological tradition and yet preserve adequate precision? How can we avoid the trendy speech of this decade and yet find an expression of our faith

which has a contemporary ring to it? How do we choose what traditional creedal subjects to include and which, for the sake of brevity, to exclude? How do we decide how brief a statement of faith may be and yet be satisfied to receive it as a statement of the Christian faith? How do we choose modes of expression adequate to serve as a basis for instruction in the faith with church members which can at the same time be an intelligible statement to contemporary people unschooled in Christian doctrine? How many compromises in style and terminology can be tolerated for the sake of effective communication in a highly secularized world?

These are the sorts of questions with which every such endeavour must wrestle. The challenge is compounded where there is a significantly wide theological diversity within the constituency that the document is intended to serve. Indeed, for the Presbyterian Church in Canada, that may be one of the major challenges. How much imprecision of expression is tolerable in such a document? And, how much of the imprecision comes from an attempt to bridge theological divisions and how much simply arises from the necessity of using everyday language which lacks defined theological interpretation?

Preliminary responses suggest that the document

entitled "A Living Faith" has in its initial printed draft attained a reasonable measure of success. People of various theological positions within the Presbyterian Church appear to be giving the statement at least a cautious commendation.

The document will remain under study in coming months. Presbyteries and sessions are asked to submit their responses before December 31st. The aim of the Church Doctrine Committee is to prepare a final revision for presentation to the General Assembly in June of 1984. The feasibility of that goal will be dependent upon a generally favourable reception of this draft. If major revisions are required then that target may have to be extended.

This exercise is a very significant one for the Presbyterian Church in Canada. It has been clearly stated from the outset that it is not the intention that this document be adopted as an official doctrinal standard of the denomination.

However, the official doctrinal standard of the Presbyterian Church in Canada, the Westminster Confession of

Faith, has not been actively taught in the church in the present generation. It would not be unfair or inaccurate to say that most members of the Presbyterian Church have never even read the Westminster Confession of Faith. Consequently, any contemporary statement of faith adopted now, unless it is similarly ignored, will come to be popularly regarded as the doctrinal statement of the Church.

"A Living Faith," if and when it is adopted by the General Assembly of the Presbyterian Church in Canada, may well become not the official but nevertheless the de facto subordinate doctrinal standard of the denomination.

A well written and carefully prepared statement could reintroduce a church constituency to the blessing of a commonly shared statement of faith. A seriously flawed or unsatisfactory statement could inflict a theological millstone on the Presbyterian Church which it truly does not need. Decisions in the coming months will determine which alternative this may be.

(Submitted by Robert J. Bernhardt)

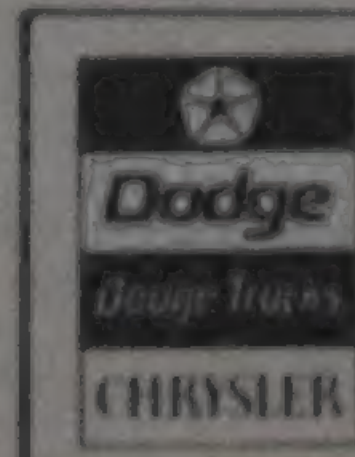
The Rev. Robert J. Bernhardt is pastor of the Chalmers Presbyterian Church in Hamilton, Ontario. He has a vital interest in the Calvinistic heritage of his church and Reformed churches.

Note:

For those not familiar with the Presbyterian structure of church government, a Presbyterian assembly is like a Reformed synod, a Presbyterian synod is somewhat like a provincial meeting of churches, and a presbytery is a group of churches in one city or in a number of neighbouring towns, or villages, much like a Reformed Classis. There are 8 synods in the Presbyterian Church of Canada and 46 presbyteries.

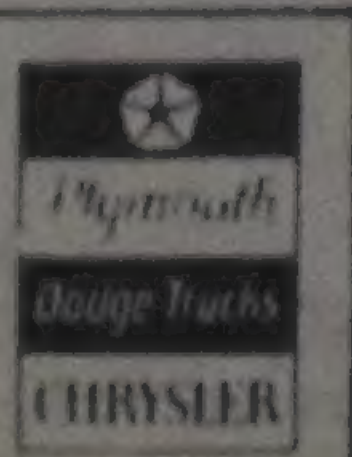
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Redeemer Lutheran Church, Hanna, Alta., 1982.
(Identical organ in Prince of Peace Lutheran Church, Tacoma, Wash., 1983.)



Synod of the Christian Reformed Church — a caretaker synod

Keith Knight

The 101st Synod of the Christian Reformed Church in North America met for eight days — two days shorter than usual — in Grand Rapids, Mich. to handle a largely routine agenda. Each synod usually reflects a characteristic which makes it unique. The 1983 session, which concluded on Wednesday, June 22, might best be described as a caretaker synod.

The agenda materials dictated that. It referred the Contemporary Testimony to the churches for use and reaction. It gave the Committee on Headship one more year to come up with its report. It referred the Belgic Confession translation to the churches for their reaction.

Perhaps the most significant decision which it did make was to withdraw pulpit and table fellowship from the Gereformeerde Kerken in Nederland. Numerous overtures had called for a suspension of relations with the GKN. Synod cautiously yet wisely chose to follow the intent of the recommendation of the Interchurch Relations Committee to take away those two elements of ecclesiastical fellowship.

Rev. Jacob Eppinga served as president of synod. He did so in a relaxed manner, injecting his own brand of humour on appropriate occasions to break the monotony of routine. Rev. Calvin Bolt served as

vice-president. Two Canadian pastors took care of officially recording the acts of synod: Rev. Jacob Vos as first clerk and Rev. Morris Greidanus as second clerk.

During those eight days of synod, delegates worked hard. Sessions lasted from 8:30 a.m. until 9:30 p.m. and committees usually met during lunch and late into the evening. Some 70 per cent of the delegates were there for the first time. It is just as well, given the somewhat routine nature of the agenda.

A few delegates stand out as contributing considerably to the mood of synod: Rev. James Vanderlaan of Webster, N.Y. for his pastoral wisdom; Rev. Hans Uittenbosch of Montreal for his humor (he truly shone as master of ceremonies at the testimonial dinner); Rev. Tymen Hofman of Chicago for his questions, and George Vandervelde of Toronto for his dedication to the synodical process.

Delegates conducted themselves conservatively, sensitive to their constituents. Quotas were held to a 3 per cent increase to reflect tough economic times.

Most of the 160 delegates fled the campus on the Wednesday evening having been enriched by the experience of seeing the deliberative process at work and also thankful for the new friendships made and promises kept to "drop me a line."

Contemporary testimony receives provisional approval

As followers of Jesus Christ, living in this world, which some think they can control, but which others view with despair, we declare with joy and trust: Our world belongs to God! (excerpt from the new contemporary testimony).

Our World Belongs to God — a new contemporary testimony will be submitted to the churches for study and for use in worship, education and outreach for the next two years.

Synod granted provisional approval of the testimony and is requesting

evaluations of it from the churches by January 1, 1985. The Contemporary Testimony Committee, formed in 1979, was instructed by Synod to present a finalized draft of Our World Belongs to God to the synod of 1986 for final approval.

The testimony is composed of 62 sections with a preamble and four main divisions: creation, fall, redemption, and new creation. There is also a commentary consisting of 26 sections which interprets and elaborates the testimony.

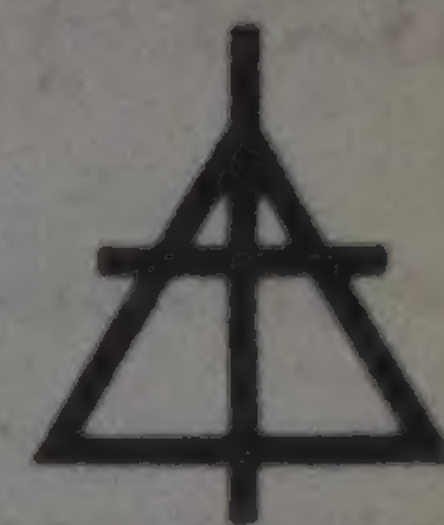
A synodical study committee explained that, "In writing a testimony, the church has sought to enhance the present confessions without replacing or superseding them. A testimony is of lesser rank than a creed or confession. It could, over a period of time, gain the stature of a creed as the church uses it in its witness and ministry."

Classis Quinte delegate, Rev. Anthony De Jager, told synod that, "the fact that it is not a perfect testimony shows its humanness. It is good to keep asking questions and checking it."

"However, it isn't fair to criticize the testimony too much considering its beauty and power."

After requesting a few changes to the draft, synod gave the testimony provisional approval. As well as going to the Christian Reformed Churches, other churches in ecclesiastical fellowship with the CRC will be sent copies for their evaluation.

Synod briefs



Ministers get a raise

Synod adopted a minimum salary increase for ministers which came out of a Fund for Needy Churches recommendation. The 1983 minimum salary was \$17,000; synod approved a 1984 minimum salary of \$18,200. It left other areas of ministers' compensation the same; a service increment of \$100 per year of service up to twenty years of service; a child allowance of \$500 for every child; an automobile allowance of \$2,000; a salary allowance for stated supply of \$175; and a per family contribution toward the minister's salary in congregations receiving aid from FNC in 1984 of at least \$320.

Ministers' pension increased

An increase in the maximum which a retired minister will receive has been increased to \$6,600 per year, effective January, 1984. The figure represents a 4 per cent increase over last year.

Elders may chair classis

Synod decided to change Church Order Article 40C which would allow elders who are well qualified to preside at meetings of classis. Presently only ministers chair meetings of classis and they do so on a rotation basis. The change in the Church Order must be approved by synod next year before it can be implemented.

Quotas up three per cent

The denominational agencies were told to hold the line as they presented their budgets to synod for approval. Synod adopted a per family quota of \$366.65 which will yield a total of \$25.8 million in revenue for 12 denominational agencies. Quota support creates only a small portion of the revenue needed by the various agencies. In fact the CRWRC does not request quota support but receives all of its income from donations and offerings.

All Nation's Heritage Sunday

Synod designated Sunday, October 2, 1983, as "All Nation's Heritage Sunday," already declared "Worldwide Communion Sunday" by the World Council of Churches, of which the CRC is not a member.

The Synodical Committee on Race Relations recommended the heritage Sunday designation stating that, "A specially designated Sunday provides an opportunity for educating our churches about our growing diversity and the opportunities and challenges this diversity brings."

SCORR

Several recommendations were approved by synod for the Synodical Committee on Race Relations, (SCORR).

SCORR's Minority Student Scholarship Fund was re-named the SCORR Multiracial Student Scholarship Fund after the committee recommended that the word minority tends to be offensive to groups and individuals designated by it.

Director of Race Relations for SCORR, Karl Westerhof was reappointed for a three-year term. Mr. Westerhof has been head of SCORR since it began ten years ago.

Ministry with retarded persons

Synod approved continuation for another three years of the Service Committee for Ministry with Retarded Persons.

The committee reported to synod that its work and existence is just beginning to become known by many congregations. The committee also reported that people are increasingly turning to it for assistance and advice and that it has just begun to prepare informational materials for individuals and churches.

Volunteer Resource Bank

The Volunteer Resource Bank (VRB), which began in 1980 as a centralized file of names of volunteers willing to serve various denominational causes, was denied a request for a salaried, full-time coordinator.

Synod recommended that, "the committee for the VRB function as much as possible on a volunteer basis, thus setting an example of the very purpose for which it exists."

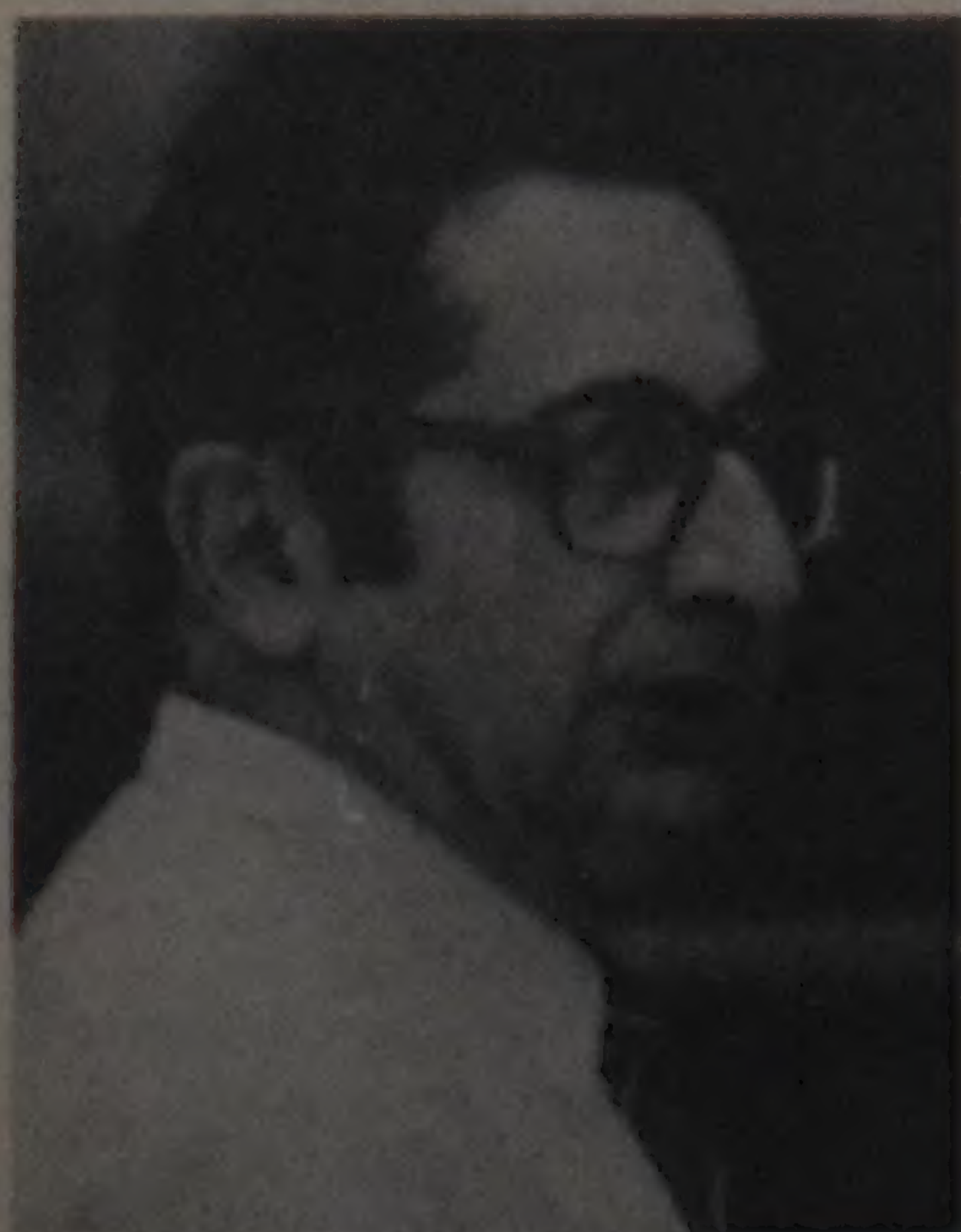
Licensure by Calvin board only

Students attending the Mid-American Reformed Seminary (MARS) established in 1982, who wish to have denomination-wide preaching rights must receive licensure by the Calvin College and Seminary Board of Trustees.

Synod further affirmed that theological students from other seminaries who desire licensure should pre-enroll in the Special Program for Ministerial Candidacy in the CRC to be supervised through the Field Office of Calvin Seminary."

Recognition of organizations

Synod recognized and recommended appreciation and support for the work of several organizations not associated with the CRC. These included: the American Bible Society; the Canadian Bible Society; The Lord's Day Alliance of the United States; People For Sunday Association of Canada; and The World Home Bible League. Synod also recognized the work of the Council For Christian Reformed Churches in Canada.



Rev. Bassam Madany was honored on the occasion of his 25th anniversary as Arabic broadcast minister with the Back to God Hour.



CRC "disciplines" the Gereformeerde Kerk

Keith Knight

Ministers and members of the Gereformeerde Kerken in Nederland (GKN) who visit Canada will no longer automatically have the privilege of being able to preach or to take part in Lord's Supper.

Synod of the Christian Reformed Church removed both pulpit and table fellowship from its terms of ecclesiastical fellowship with the GKN. Synod failed to accept the stronger language used by the Interchurch Relations Committee when it called for a suspension of "those elements of the ecclesiastical fellowship agreement which refer to pulpit and table fellowship".

Synod's advisory committee found the word "suspend" too strong and instead watered down the disciplinary intent of the action by simply declaring "that synod redefine the terms of ecclesiastical fellowship with the GKN by declaring that the elements referring to pulpit and table fellowship no longer apply, except at the discretion of the local consistories, based on the Holy Scriptures, the confessions and decisions of synod." Synod accepted that statement.

Synod saw their action as being a symbolic form of discipline, designed to tell the GKN that the CRC can no longer tolerate the kind of theology which is evident in the writings and actions of the GKN.

Synod adopted two reasons (grounds) for withdrawing the pulpit and table fellowship from the GKN:

- "The recent decisions of the synods of the GKN to allow ministers and members to engage in a lifestyle that in our judgment is contrary to the Scriptures and in conflict with the decisions of our Synod of 1973; nor have our concerns and protests regarding these decisions moved the synod of the GKN to modify its position.

- "The laxity within the GKN in dealing with ministers and other leaders who openly promote views conflicting with the Reformed confessions."

Synod was determined to convey a strong message of disapproval to the GKN, a message that could not be misinterpreted. By withdrawing pulpit and table fellowship, the key elements in any ecclesiastical relationship, it fulfilled that desire.

There were several delegates, most of them Canadians who still have strong ties with the GKN, who were concerned with the results of such action. "Do I have to ask my 80-year-old grandmother (from Holland) what her stand is on homosexuality before I let her partake in Lord's Supper? Must I ask visitors from The Netherlands whether or not they live together as homosexuals or whether or not they agree with the church's stand on homosexuality?"

Rev. Gerard Bouma of Grand Rapids, reflecting on the motion to withdraw pulpit and table fellowship from the members of the GKN, said: "I am convinced that there is no other way open for us. We may want to say something to the GKN but how do we put it into practice?"

The answer to these questions was left rather vague. Each local consistory has the responsibility to guard the pulpit and table. If one has suspicions about certain people, then they must be asked certain specific questions about lifestyle.

During the entire discussion, both GKN fraternal delegates Dr. Klaas Runia and Dr. B. Rietveld sat back quietly without entering debate. Synod

President Rev. Jacob Eppinga, after synod had made its decision, addressed the two delegates: "We want you to know that you are in the presence of your brothers in Christ who love you."

What is left?

Once you take away the pulpit and the Lord's Supper, what kind of relationship is left between the Christian Reformed Church and the Gereformeerde Kerken in Nederland? The two most meaningful elements of ecclesiastical fellowship have been removed. What remains are four other strands which focus on communication between the two churches.

- The two denominations will continue to exchange fraternal delegates to major assemblies. That means that the CRC will continue to send delegations to the GKN synods and vice-versa.

- Joint action in areas of common concern. That could mean joint mission endeavours in certain parts of the world.

- Communication on major issues of joint concern. The GKN has already asked the CRC for reaction to its report on the nature of biblical authority (God

Met Ons) and on its report on homosexuality.

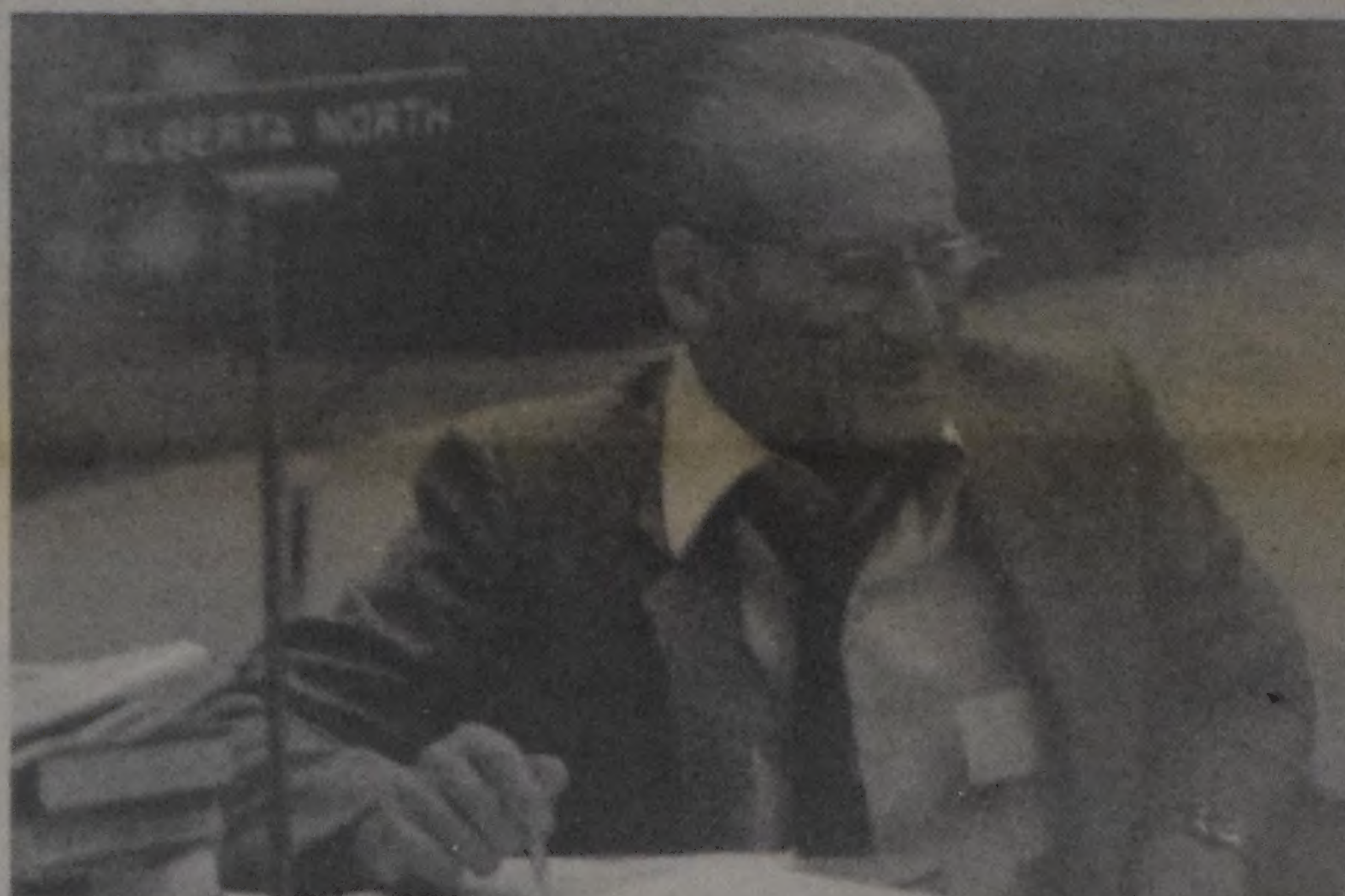
- The exercise of mutual concern and admonition with a view to promoting the fundamentals of Christian unity. This area is seen as significant in a continuing dialogue to admonish one

another and to point out theological errors.

The CRC exercised discipline by withdrawing pulpit and table fellowship but she still has the vehicle to engage in meaningful conversation and dialogue with the GKN.



Dr. Klaas Runia, left, and Dr. B. Rietveld of the GKN



Making a point in Classis Alberta North

Runia speaks of "growing estrangement"

Noted Dutch theologian Dr. Klaas Runia spoke of a "growing estrangement" between his Gereformeerde Kerken in Nederland and the Christian Reformed Church. A couple of hours later synod decided to discontinue pulpit and table fellowship with the GKN, upon the recommendation of the Interchurch Relations Committee.

Runia, one of two delegates from the GKN, is a respected leader within that denomination and has also gained the respect of many within the CRC through his writings. He is a professor of theology at Kampen.

In his address to synod, he spoke relatively briefly and did not try to plead with synod to maintain all six ties of ecumenical fellowship. He pointed to external developments which influenced theological developments within the GKN in Holland. He spoke of growing secularization. He also cited a pastoral concern for homosexuals as a major internal influence within his denomination.

"We often give the impression of too much self-confidence," he said. "Such is not the case. We do not have all the answers. We are still in the middle of finding answers to many questions." He cited the report on the nature of biblical authority as one example. "God Met Ons is certainly not meant as a final act. What you read is not contrary to our confessions."

"It always strikes me," he said, "that your church is grappling with the same problems but your answers are much more cautious. Our answers might be considered too radical and they always have to be revised."

Dr. Runia expressed the hope that both the GKN and the CRC could "find ways and means to deepen and strengthen our relationship."

Retiring Calvin Seminary President Dr. John Kromminga spoke a few words of response to Dr. Runia. He expressed the hope that the GKN would remain true to her Reformed heritage. He cautioned the GKN to preserve her reformedness in her ecumenical endeavours as well.

Fellowship with Christelijke Gereformeerden looks promising

Two representatives from the Christelijke Gereformeerde Kerken in Nederland received a warm reception as they took part in deliberations and discussions at the synod of the Christian Reformed Church in June.

Last year that denomination accepted an offer to become a church in ecclesiastical fellowship with the CRC and this is the first year that they have sent representatives to the CRC synod.

Rev. Dr. J.P. Versteeg, in addressing synod, indicated that he looks forward to a threefold relationship with the CRC. He referred to it as L.S.D. - listening, speaking and doing. "There are many things which we can learn from you," he said. "I can mention the manner in which you are trying to find your way as church within the society you are living in. The contemporary testimony is an eloquent witness."

He also stressed constructive dialogue. "We have to speak to each other in encouragement but also in admonition. We are ready to do so and we hope that you will do the same."

Dr. Versteeg invited joint action between denominations in areas of missions, diaconal work and theological education. "We cordially invite your professors visiting The Netherlands to lecture in our seminary."

The Christelijke Gereformeerde Kerk in Nederland was born in 1892 and has a total membership of 75,000. Dr. Versteeg presented synod president Jacob Eppinga with a copy of a recently published book on the history of that denomination entitled: "En Toch Niet Verteerd, the title taken from the words of Exodus 3:2.

Both Dr. Versteeg and Drs. W. Steenbergen repeatedly expressed excitement in being able to attend synod and to meet with other fellow Christians, not only those within the CRC but also a number of fraternal delegates from other parts of the United States, South Africa and Japan.

The men also brought official greetings on behalf of the Nederlands Gereformeerde Kerken with whom they seem to be working closely.

High profile commission will bring Word and deed together

Keith Knight

Tensions between Christian Reformed World Missions and Christian Reformed World Relief Committee became the focus of debate during synod this year. For the past decade both agencies have bumped heads over differences in administrative structures, policies and authority and the victims of these bureaucratic conflicts were always the field workers: those men and women who served as missionaries and as relief personnel.

Last year synod created the Ad Hoc Committee on World Missions and World Relief. This year synod transformed that committee into a World Missions and Relief Commission and gave it an incredible amount of clout so that it could carry out its work effectively.

The differences between World Missions and World Relief have variously been defined as struggles, fights and even feuds during the 10-year-history of conflict. Both World Missions Executive Director Eugene Rubingh and CRWRC Director John Den Haan refute that, saying that the two are good friends and that the differences are structurally, not personal.

The problem

Just what is the problem? Pick any mission field around the world where both World Missions and World Relief provide a joint Word-Deed ministry. World Missions sends a missionary to the field who comes under the supervision of an area secretary. World Missions provides the missionary with a mission strategy: how to deal with local people, with government officials, with local bureaucracy.

World Relief wants to supplement that "Word" ministry with her "deed" ministry so it sends in a relief person, under the supervision of a field director with their own relief strategies on how to deal with those who need aid and how to deal with government bureaucracy.

The problem lies in the field, says World Missions' Rubingh. "Our separate field organizations are presently in confusion in the countries in which they serve. We are committed to addressing the whole person yet we model the opposite; one agency is Word, one is deed. There are two pay scales, two budgets, two strategies."

Committee study

Last year's synodically appointed ad hoc committee made an extensive study of the problem. It discovered 12 areas where "tension, ambiguity, and unanswered questions exist." The problem was not only on the field, according to the committee's report. It involved the entire theology of mission outreach (missiology); it involved personnel conflicts within both agencies.

The ad hoc committee came up with three options to achieve a semblance of unity between the agencies. The first option was to simply blend both large agencies into one. Together, they have a budget of \$13.5 million. Another was to try to come to some negotiated agreements between the two agencies. These efforts were apparently tried but failed.

The third option was to create a powerful 5-person commission which

had enough clout to review and reorganize both agency structures. This third option was adopted by synod.

A Commission?

The term 'commission' is foreign to CRC polity yet synod had very few qualms about creating one. It will be more than merely a study committee. The World Missions and Relief Commission will study the problems and issues involved as it comes to its own conclusions but it will also have power to "veto any action of the board or staff of either agency which it deems detrimental to the effective operation of the other agency" and "suspend provisions of the CRWM Mission Order and/or the CRWRC Constitution temporarily where necessary in order to introduce aspects of the comprehensive plan of reorganization for field testing during the period of study."

The commission will look at reorganization of the structures within both agencies and was also give the task to "address and define the theological, missiological and ecclesiastical issues involved" and to ask a number of pertinent questions about the role of the agencies in their mission endeavor.

The commission was given two years to complete its work. Members of that commission are Harold Dekker, Norman De Graaf, Gerard Berghoef, John Kromminga and William Spoelhof.



Discussing theology over an ice-cream cone

Deacons gain respect

The deacons have come a long way, and synod of the Christian Reformed Church did everything in its power to maintain deaconal integrity. The Christian Reformed World Relief Committee began as a dream by deacons in Classis Grand Rapids East. It grew out of their deaconal conference.

The notion of providing relief, not only to those in need locally but also to those others around the world, attracted broad support from within deaconates and deaconal conferences across the denomination.

"The emergence of the rightful place of the diaconal office has come about because of the CRWRC," Grand Rapids minister Al Hoksbergen told delegates.

The Board of the CRWRC is made up almost exclusively of laity while the board of World Missions is largely clergy. Having recognized that, delegates at synod were determined not to turn the problems between the two agencies as a struggle between clergy and non-clergy. Instead there were repeated efforts on the part of delegates to stress the significant work which CRWRC has done and is doing on behalf of the denomination.

Deacons on home visitation

Synod ruled in favour of an appeal by a small Iowa church to allow deacons to accompany elders on home visitation. The appeal was brought to synod after the church's local classis found the practice of a deacon accompanying an elder or minister on home visitation to be in violation of the church order.

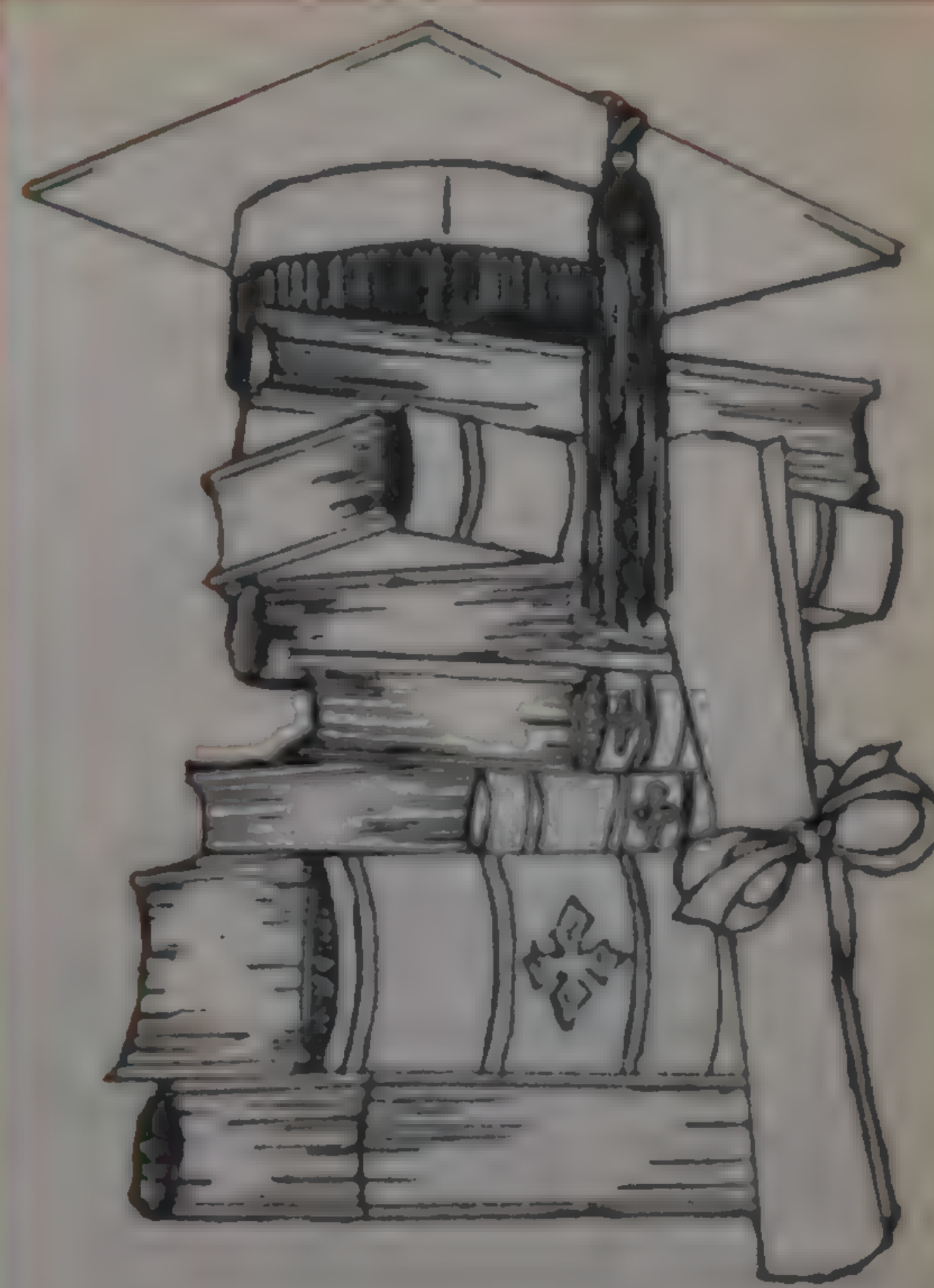
A synodical advisory committee found that visiting and counselling members of congregations to be part of the responsibilities outlined in the form for ordination of deacons.

The committee decision was also based on grounds that Article 65 of the Church Order places the responsibility of conducting home visitation on

ministers and elders, but does not exclude deacons from accompanying them.

Rev. Jerrien Gunnik of Classis Rocky Mountain said he could not see why the work of elders and deacons could not be done simultaneously. "The more restrictions we have in the Church Order, the less we can do in our local congregations."

Chairman of the advisory committee, Rev. Tymen Hofman, told the synod that in exceptional cases, such as the church in Iowa, where there are small congregations and many students often with financial difficulties, a deacon would be an asset to a home visitation.



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Synod maintains moratorium on women deacons

Margaret Griffioen

The 1978 decision by synod to allow women to serve as deacons will not be re-instated for at least another year.

Synod, in an almost two to one vote, decided in favour of recommendations which will delay discussion of women in the office of deacon until the Committee regarding Headship in the Bible presents its report next year. (see Headship Report a Year Late, also in this issue).

The committee was formed in 1981 to study headship in relationship to authority and leadership in marriage, family, church, business, educational institutions and government, and the effect of the conclusions of these studies on the role of women in the office of deacon.

The question of headship arose from the 1978 decision which permitted women into the office of deacon, but added a supplementary statement, "... as long as their work is distinguished from that of elders."

The majority of a synod study committee were in favour of implementing the 1978 decision this year, but recommended that the supplementary statement be eliminated.

In speaking in favour of this recommendation, Classis Toronto delegate and member of the synodical study committee, George Vandervelde, cautioned against shearing the office of the deacon of its authority by keeping the supplementary statement.

The recommendation was made on the grounds that the 1978 synod could find no biblical reasons for excluding women from the office of deacon, nor has synod found it unbiblical since that time and that the postponement has caused erosion of respect for the actions of synod and has aggravated hardship, tension and anguish in the church.

Vandervelde argued that re-instating the 1978 decision this year would not wipe out the role of the headship committee but, "would give it a more specific mandate," of just the question of headship and not also that of the role of women in office.

Synod decided, however, to go with the recommendations by the minority of the members of the study committee and wait for the Headship report.

Rev. James Vanderlaan of Classis Atlantic Northeast spoke in favour of women in the office of deacon, but told synod that this "will not happen until, through Christ, the large centre of His

church is convinced and they come to a consensus; and that takes time."

"It is important to our church life," he said in support of waiting for the Headship report, "that we appoint committees who can guide us in these decisions."

He also said that a 1975 study committee of which he was a member, concluded that, "in our age women shall become free to hold any office in the church... and that Christ will make the church a showplace as to what real liberation is," as compared to the secular world view of women's liberation.

Rev. Vanderlaan cautioned the delegates to be patient: "we must wait until (implementing women in office) can be done in faith because whatever is not done in faith is a sin."

Rev. Nicholas Knopper of Classis Alberta North expressed concern that

the Headship committee report will be "controversial" and that instead of the issue being dealt with next year, "it (the report) could go to the churches for examination and not come back to synod till 1986 or later."

He questioned how this possibility would effect the members of the Christian Reformed Church's view of synod's authority. He compared the state of the secular world which he blamed on the erosion of its authorities to the possible problems within the CRC if its authority were eroded.

After further discussion, synod also recommended that, "churches which have taken actions in conflict with the decisions of the 1979, 1980 and 1981 synods should be treated with loving concern rather than judgmental pronouncement."

The grounds for this recommendation stated that, "synod itself has con-

tributed to the confusion and distress by not immediately instructing the churches to defer implementation (of women in the office of deacons) and by repeatedly postponing action."

Voting women up to local church

Margaret Griffioen

Synod upheld a 1957 and 1972 decision which leaves the right of women to vote at congregational meetings up to the local consistory.

An overture by Classis Lake Erie called on synod to grant the right to vote to all women, stating, "that all communicant members in good standing, regardless of sex, have the right to vote unless they are under the discipline of the church."

The 160 delegates to synod, however, upheld a recommendation by a study committee not to change the 1957 and 1972 decisions.

The committee report stated that, "synod has scruples about interfering with the internal government of the local congregation by legislating who does or does not have the right to participate in congregational meetings."

Synod did pass a recommendation which urges congregations which have not already done so, to grant women the right to vote at congregational meetings.

CRC confessions will be updated

Margaret Griffioen

This year synod took further steps towards translating and updating confessions used by the Christian Reformed Church.

A new translation of the revised 1619 Dort text of the Belgic Confession will be submitted to the churches for study. The new English translation will also be submitted to other reformed denominations who adhere to the Belgic Confession for their reactions.

Synod is requesting that reactions and suggested improvements be submitted to the translation committee by May, 1984 since they are seeking final approval of the new translation by the synod of 1985.

Approval was given to a recommendation which would alter the confession's Article 36 which currently reads, "we detest the Anabaptists..." to, "we denounce Anabaptists..."

A synod advisory committee noted in its report that this statement is a provisional translation of the original French text which may be changed before the new translation is adopted.

Synod also instructed its committee for translating the Canons of Dort to get on with its work. The committee was established in 1975 and later a smaller committee was formed in 1979.

The committee did not complete its work as it was unable to get together for meetings. However, committee chairman Dr. Anthony Hoekema has

written a translation which the new committee will also examine.

The need for a new translation of the Canons of Dort was questioned during synod discussions and Dr. Hoekema explained, "that there are many paraphrases, obscurities and inaccuracies in the current translation." He said, "Our church ought to have a translation that is accurate, readable and useful."

The new committee will be asked to submit a report to the 1985 synod.

Headship report, a year late

The decision on women in office will be delayed until the Committee regarding Headship in the Bible presents its report to synod in 1984.

The committee was appointed in 1981 to examine the meaning of headship in the Bible; how these conclusions apply to the issue of women in church offices and to report their findings to the 1983 synod.

The committee was unable to finish its task this year because, according to chairman John De Kruyter in a short report to synod, "We were delayed by the resignation of two members appointed in 1981... and had to wait until replacements could be obtained. Also our reporter, Dr. Anthony Hoekema required surgery at a crucial

time in the development of our report."

Dr. Hoekema addressed the 1983 synod reporting on the progress of the committee, explaining that they were considering three options, in regards to the role of women in the church.

"The first option is that women should serve as deacons, as was decided by the 1978 synod, the second is that the church should open all offices to women and the third option is that the church open none of its offices to women, but create a new office, not part of the consistory, but a helping office," he said.

Dr. Hoekema noted that these options are being considered by the committee but that no conclusions have yet been reached.

RCA Synod enjoys vigorous debates

PELLA, Iowa - (RCA News), The General Synod of the Reformed Church in America, meeting on the campus of Central College, has voted to retain its membership in both the World Council of Churches (WCC) and the National Council of Churches (NCC).

Eight of the denomination's 45 regional assemblies had overruled the General Synod to withdraw from the WCC or the NCC, or both, some of them citing recent critical evaluations by the *Reader's Digest* and *60 Minutes*. The debate was vigorous, but the voice vote indicated that a substantial majority wished to continue these ecumenical

relationships.

As the Synod turned to matters of social action, it expressed opposition to the Simpson-Mazilli Immigration bill, criticizing it for its "inherently discriminatory quality." The assembly also urged congregations to express opposition to the government's budget shift from human services to military spending.

Taking a more conservative stance, the Synod refused to endorse a resolution critical of the involvement of the United States and other foreign countries in the affairs of Latin America.

In other actions, the General

Synod reaffirmed its traditional observance of infant baptism as contrasted to the practice of infant dedication; adopted a non-sexist revision of its *Book of Church Order*; endorsed the text of a new hymnal, *Rejoice in the Lord*, scheduled for publication in 1984; and urged the seminaries to sharpen their focus on the development of skills for equipping believers for ministry.

The Rev. Dr. Leonard Kalkwarf, pastor of the Willow Grove Reformed Church, near Philadelphia, was elected as the 1983-84 president. The Rev. Dr. William C. Brownson of Holland, Michigan, broadcast

minister for Words of Hope, was elected vice president.

Earlier in the week the General Synod approved the appointment of the Rev. Dr. Edwin Mulder of Holland, Michigan, as the new General Secretary for the denomination. The vote was nearly unanimous, with only three dissenting ballots from the 260-person assembly. Dr. Mulder, pastor of the Christ Memorial Church in Holland and former Minister of Evangelism for the Reformed Church, promised a pastoral approach to his position. In his acceptance speech, he pledged "to be a faithful servant of Jesus Christ and a

faithful servant of the church."

The Synod set aside one evening to bid farewell to the outgoing General Secretary, the Rev. Dr. Arie Brouwer, who has accepted a position as Deputy General Secretary for the World Council of Churches in Geneva, Switzerland.

Despite vigorous debate on many issues, the Synod was characterized by a positive, even celebrative, tone. Many delegates expressed the opinion that a pre-Synod festival of training and worship had contributed substantially to this atmosphere.

Mulroney's victory is not without hope

Richard Vanderkloet

Last weekend I attended the Progressive Conservative Party leadership convention. Since then, I have awoken every morning to a recurring dream. I relive the convention daily.

I am still jolted with surprise when Mike Wilson and Peter Pocklington go over to Brian Mulroney. In my mind I am urging David Crombie to drop out too rather than stay in with no hope of increasing his support. I am silently advising Joe Clark to yield to Brian Peckford's pleading and I feel genuine sympathy for John Crosbie, whose campaign was the cleanest and whose supporters were at all times the friendliest of the ones supporting the three major candidates.

The closing speeches still move me: Clark graciously bowing out; Mulroney with equal grace asking Eric Nielson to be his House Leader.

But is all over now. Brian Mulroney will lead the Party in the next federal election. And we do well to ask ourselves two questions: how do we assess the selection process? And how do we assess the man that emerged from this process as the new leader?

We Reformed people tend to look down our noses at the sign-waving, the cheering, the balloons, the party hats and the other hoopla that inevitably attends an event such as this. Emotionalism doesn't attract us; in fact we are downright repelled by it. If it were up to us, we would prefer a convention where an open presentation and discussion of political principles preceded the voting for a new party leader.

What we saw at the PC Party convention seems too superficial, too transient to get excited about. Consequently, we also tend to regard with cynicism the man chosen by this process to be the new leader.

Coalition parties

I think our collective perception is in need of some correction. We should take a second look at Canadian politics. Our governments are never coalition governments. But our political parties are fundamentally coalition parties. This fact may be ignored or condemned by us, but it cannot be wished away and we must understand it if we are to contribute meaningfully to Canadian political life.

In Canada we don't form coalition governments in which several parties agree to a temporary union in order to jointly command a majority of parliamentary seats. Therefore, it is essential to any Canadian political party's success that it appears attractive to a wide range of Canadian voters: It must present itself as a working national coalition of both regional and ideological differences.

Three quotations illustrate what I mean:

We must ... use our Party to build and maintain a coalition of Canadians who want a competent and caring government. (Conservative party

to hold the coalition together. Hence, a leadership Convention chooses a candidate who appears to have the personal abilities necessary for this task as well as policies, a sufficiently pragmatic political philosophy, and a regional support base which will contribute to electoral victory.

Clearly, this is not "confessional" politics as practised in many European countries. A leadership candidate who would attempt to provoke a debate about political principles

regard him as a "winner" for the party. However, I believe that two central policy goals, one economic and one social, which have been repeated since the outset of Mulroney's campaign should give us an indication of his political stance.

The press has characterized Mulroney as a "right winger" in the party, and quotes his economic policy statement that "the private sector is and must continue to be the driving force in the economy" as evidence of his right-wing stance. This conclusion is simplistic, however. It is true that Mulroney expects much input from the business community in directing the economy. But how is the business community's input to be involved in setting the direction of the economy? By government abandoning its present involvement? By sacrificing labour to the demands of the free market? One would expect a true right-wing conservative to answer both questions affirmatively.

Mulroney answers negatively. "What I mean is ... a consensus worked out among the major economic partners - governments, management and labour - to provide a framework within which to make economic policy and investment decisions." Again, "Canada should proceed immediately to the creation of a national tri-partite Productivity Commission composed of labour, management and government."

Mulroney's social policy goal is even less characteristically right wing:

Most of all, we Conservatives must show the Canadian people that we have about us as well a dimension of tenderness. It is that vital responsibility of government to demonstrate compassion for the needy and assistance for the disadvantaged, the equalization of opportunity for all and an elevated sense of social responsibility that must continue to find favour with every thoughtful Canadian. Of all the challenges of government none is more noble, no obligation more sacred. We shall be judged both as individuals and as a political party by the manner in which we care for those unable to care for themselves.

The Progressive Conservative Party is searching for a new ideological and regional coalition which will carry it to electoral victory. None of the six major candidates can be placed on the traditional right wing of the spectrum in regard to social policy goals. All are in favour of maintaining or increasing the level of social services provided by the government at present. No rugged individualism here!

The election of Brian Mulroney to party leadership indicates that neither traditional right wing nor conventional Liberal economic

policy will be pursued by the PC Party. His election also proves that the Party is finally serious about Quebec.

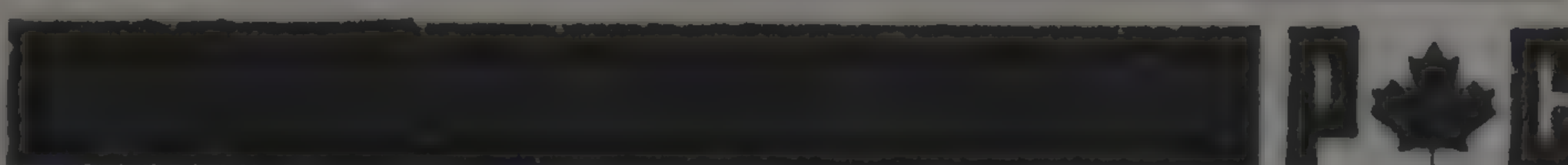
A place for Christians

What lesson is there for us Reformed Christians in all this? We must recognize that none of the three major Canadian parties is principally opposed to the participation of Christians who have specific political beliefs. A successful coalition party must remain open to giving a variety of beliefs a meaningful place.

Nor should we think that we have compromised principles simply because we are participating in a party that is not explicitly Christian. The Christian Democratic Party in The Netherlands is not guilty of compromising its principles solely by virtue of its decision to form a coalition government together with the Liberals or the Roman Catholics either. Is it?

I have expressed considerable hopefulness in this article regarding Brian Mulroney's leadership of the PC Party. In principle I believe we can endorse some of his major goals, although we have yet to see if he can implement policies that lead us in the direction of these goals. I must also add that I retain lingering feelings that Mulroney's statements sometimes lack conviction.

However, until he proves otherwise, we must give him the benefit of the doubt. If present trends persist, we will be looking at a Progressive Conservative government a year and a half from now. About that prospect I am for the present, cautiously optimistic.



President Peter Elzinga).

For too long, this Party has been the choice of too few Canadians. But today, we are the choice of young people and old, of new Canadians and descendants of the pioneers, of French and English-speaking Canadians, of factory workers and businessmen, of men and women - the choice of all the country. We became that kind of Party by welcoming Canadians whose views and backgrounds and dreams are not all the same. (former leader Joe Clark).

The Conservative Party has been consigned to the Opposition benches for one reason alone - its failure to win seats in the French-speaking areas of the nation. (new leader Brian Mulroney).

It follows then that the leader of the Party must be able

at a convention such as this one would find himself off the ballot very quickly. This is precisely what happened to John Gamble, whose appeal was limited to a strict right-wing ideology and who was subsequently rewarded with the votes of only one-half of one percent of the delegates.

Where is Mulroney?

Does this mean that the new party leader is inevitably the most pragmatic candidate? I don't think so. I think it would be unfair to label Brian Mulroney as simply a pragmatist. True, he exudes magnetic personal charm, in fact, too much to be above suspicion. True also, his promise to deliver the francophone vote was largely an appeal to the delegates to



John de Vries and Mary Geerlinks:
First Church, Moose Jaw,
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People

How do we make friends?

Margaret Griffioen

Recently, I attended a convention where over 500 young people came together. During this time of fun and fellowship new friendships could be seen forming and old ones strengthening. But what struck me was the number of lonely people in that large group.

Towards the end of the convention one girl confided to her Bible study group, "Here I am in a large group, yet I feel so alone, like I don't belong. I know some people here, but they're not really close friends. I don't know how to get close to people."

How do we get close to people, become their friends? It seems that especially for teenagers and young adults there is a strong need to be part of a circle of friends, to belong.

The need for friends is natural; God created us with a deep instinctive need for intimacy.

In speaking of friendships, Ecclesiastes tells us, "For if they fall, the one will lift up his fellow: but woe to him that is alone when he falls; for he has no one to help him up."

And have you ever noticed how often the Bible uses the term "one another" especially in the many commands in the New Testament?

Studies have also shown that we need an atmosphere of human warmth and physical affection. Infants and children who are denied this, tend to have restrained development or even die.

The difficulty arises in fulfilling this need for a close relationship. Quality friendships don't just happen; they are built. But many people are afraid of revealing themselves in an open and honest way. We want friends yet we are afraid of friendships.

Why are we so afraid of friendship? According to Rev. J. Hielema, (see Pastoral Pondering, C.C. May 13), "It has much to do with the notion of Christian honesty. Life really is one big masquerade in which we all seem to be taking part. People don't know each other and they don't want to know each other. What we say and do is not a manifestation of what we really are. We are afraid to speak the truth in love" (Eph. 4:15).

Rev. Hielema further says that Christian honesty is a great virtue but it is the image makers who are the curse. The best way to experience friendship is to be true to yourself in Christ and be the same person at all times even if no one but

God is watching.

The same considerations apply when considering a marriage partner (see Pastoral letter this issue).

And just as the relationship between God and man involves much time and personal prayer and devotions, developing human relationships take time and work - they don't just happen.

"Why is there such a shortage of friendships? One simple reason: We do not devote ourselves sufficiently to it," according to Alan Loy McGinnis in the February edition of "Our Home."

McGinnis points out "that if our relationships are so very important, one would expect that everyone everywhere would assign friendship high priority. But for many, it does not even figure in their list of goals. They apparently assume that love will just happen."

"When friendships happen it is because we recognize their importance and devote ourselves to them. If you want friendship you can have it," according to McGinnis. "It is simply a matter of priorities. Significant relationships come to those who assign them enough importance to cultivate them."

But how do we find people with whom we want to cultivate friendships? How do we take that first step?

It is easy for people to say, "join a club or organization," but some people, like the girl at the convention, can't necessarily make friends more easily by just belonging to a group.

While some people are able to introduce themselves and start conversations with people in group settings, the thought of approaching virtual strangers is frightening for others.

So often those with friends do not see lonely people and fail to offer them friendships. How often don't we greet new club or church members and later leave them, figuring someone else will talk to them. We must learn to spot lonely people and offer to help them meet others so they too have a chance to cultivate friends.

It was wonderful to see some people doing this at the convention. I saw another lonely girl have a smile on her face and participate for the first time at the convention after one fellow talked to her for close to three hours. She was able to become more involved because someone had spotted her loneliness and had taken the time to help her overcome her initial shyness.

Richard T. Lee, After You Graduate, Campus Life/Concervan



How to land a marriage partner

Rev. Leonard T. Schalkwyk
Pastoral Letter

We live in a world where sex is glorified. If you have not experienced it, you have missed out on the essence of life, it seems.

There is a gross overstatement of the importance of sex. If you are depressed, try some premarital or extramarital sex. It will make you forget all your problems.

Not a few psychiatrists have counselled their patients to shed all those puritan inhibitions and start living it up. Unfaithfulness is the spice of life and can actually improve your sex performance in the marriage bed.

This sexual revolution also tends to distort the attitude of our teenagers and twenty-agers. It is increasingly difficult to stick to a biblical stance in dating and courting.

Quite up-to-date are the three-fold temptations mentioned by the Apostle John:

- the lust of the flesh
- the lust of the eyes
- the pride of life (1 John 2:16).

Teenager, you should not consider another girl or boy as a sex object. But as a creature of God with personality, intelligence and a soul. These last-mentioned characteristics are far more important for a lasting marriage relationship than the outward assets. There is nothing wrong with a pretty face and a cute figure (God created it). There is nothing wrong with a muscle man, towering handsomely over all the people - God made that. But if we marry for looks only, we'll be deeply disappointed.

It is important what kind of person is behind those good looks.

Especially when one enters the age bracket of 20 and over, the sex emphasis of our age can lead into a snare.

Suddenly you realize that you might miss out on the "most important thing" in life: marriage.

Suddenly fear can grip a girl: "I am 25 and I still don't have a husband!" She enjoyed living independently. She may have turned down several suitors in the course of the years, but now she wonders whether she did the right thing.

God made her in such a way that her repro-

ductive system could bring forth a baby. Will she never experience that? Will she never be fulfilled?

For a young man this scare happens in a milder way. For him it often takes the form of loneliness or a feeling of rejection.

In the twenties there is the danger that slowly some lower standards are set for a potential marriage partner. It is not anymore: "which marriage partner will I choose?" But: "how can I land (any) marriage partner?" The stage is set for a panic move.

Unexpectedly a boy or girl may come home with an unbeliever. "Mom and dad, don't worry, by the time we marry I will have convinced him/her to join our church!" Sometimes this works. More often, though, this does not happen. But by the time of marriage, we convince ourselves that that person has been "converted" or will love Jesus at some future time. We have lowered our standards further and how are satisfied that the person does not object to a marriage in the church building. (S)he promises to be present that time! And who knows - if the minister preaches a specially powerful sermon, (s)he may get converted right on that wedding day!

The sad reality is that generally we are all fooling each other. "Wishing" someone into the Kingdom does not make a person accept Jesus as Saviour and King.

Of course, it is a privilege to be married. But let us stop being influenced by the thought that marriage is the only way to fulfillment in life. Some are ordained to go through life to sublimate their sexual feeling by caring for others, in nursing situations; any situation. Living for others!

Let us never come so low as to say: "how can I land a marriage partner?"

But: "Lord, I pray that you will come to the purpose of my life." It is better to obey than to regret afterwards having married an unbeliever. You will be less lonely, if you do God's will.

It is not important: "how happy can I get in life?" But this is important: "Will my life serve the purpose which God has planned for it?"

Then we can experience true fulfillment.

Fulfillment is: to be in God's will.

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Dutch

Premier Hatfield van New Brunswick bakte ze nogal lekker bruin. Hij zou 's even een welluidende toast uitspreken ter ere van de Prins en Prinses van Wales, maar jammer genoeg was dat niet het eerste glaasje dat de premier zou nuttigen. Zijn toespraak bewees weer eens dat als de wijn is in de man, de wijsheid in de kan terecht komt. Het bezoek van het prinselijk echtpaar was anders wel het evenement van de week. Tenminste in Canada.

Er kwam een rapport uit de Senaat dat de Canadese Marine in 't hemd zette. Volgens de Senatoren zou onze marine niet eens een aanval van de gezamenlijke vloot van Marken en Volendam kunnen weerstaan, en de enige remedie is een onmiddellijke infusie van geld, en niet zo'n klein beetje ook.

Geld was ook het onderwerp van Lalonde's meditaties, hetgeen niet te verwonderen is want hij is per slot van rekening Minister van Financien. Hij vindt dat lonen en salarissen te vlug en te veel omhoog gaan, en als voorbeeld haalde hij een 11 1/5 procent opslag voor loodgieters in Nova Scotia aan. Hij dreigde niet met loonkontrolle, maar merkte wel zo even tussen neus en lippen op dat iedereen die niet meewerkte ten eerste regeringskontrakten op de buik kon schrijven, en

Carl D. Tuyl

Persoverzicht



ten tweede, dat zulke boosdoeners ledere dag een flinke ploeg belastingboekhouders zouden kunnen verwachten. Dat is nogal een forse knuppel achter de deur, vind u niet?

Brian Mulroney, die gekozen werd vanwege zijn kiezers aantrekkingskracht in Quebec heeft maar besloten om die theorie niet direkt aan de praktijk te toetsen. Hij gaat een zetel zoeken in Nova Scotia. Hij loopt daar net zoveel risico om te verliezen als een dominee om rijk te worden.

Ondertussen staan Mulroney zowel als Clark nog flink in het krijt door al die verkiezings poppekast. Clark kwam \$80.000 tekort en de kas van Mulroney staat er niet veel beter voor. Maakt u zich echter geen zorgen: de heren komen er wel.

We moeten ook nog even vermelden dat de premier van Quebec \$900.000 schadevergoeding

vraagt van een krant die hem een leugenaar had genoemd. Hij neemt dat niet, en ik geef 'm groot gelijk. Gelukkig zorgt Levesque altijd wel voor een beetje leven in de politieke brouwerij. Ik mag dat wel.

Een P.C. Kamerlid, de afgevaardigde voor Scarborough East, ontving een nogal riante deuk in zijn reputatie toen hij van de week aangeklaagd werd vanwege belastingontduiking.

De Paus was in Polen waar zijn bezoek een symbool van verzet werd voor zijn verdrukte landgenoten. De Paus nam geen blaadje voor zijn mond en stak ook het evangelie niet onder stoelen of banken.

In Amerika werd de ruimtevaart her- vat, ditmaal met iemand van het vrouwelijk geslacht aan boord; een tante die haar weetje wel weet en niet aan boord is om thee te zetten voor de rest van de bemanning. Het gebeurde precies twintig jaar nadat de eerste Russiese vrouw de zwaartekracht ontsnapte. De Amerikaanse regering heeft zich officieel tot Ottawa gericht met het verzoek om de Cruise-raket te testen. Een kleine minderheid van 34 stemde in de Kamer tegen de voorgestelde proefvluchten.

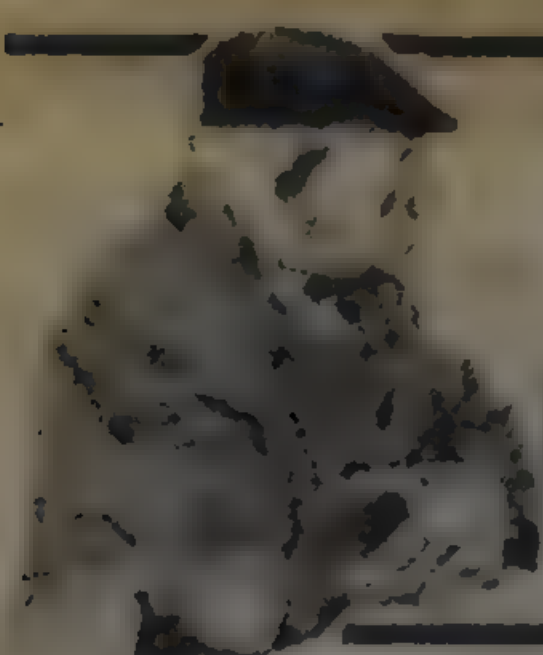
Ook in het Europarlement gaat het soms een beetje

eigenaardig met de gelden. Zonder dat iemand er van wist verrees er een lux gezondheidscentrum in het Jean Monnet-gebouw in Luxemburg. Daar kunnen EG-ambtenaren bijkomen van hun vermoelenissen. Zwembad, sauna en dergelijke gezondheidsmiddelen vergen jaarlijks miljoenen franken om nog maar niet van de tweehonderd miljoen gulden huur te spreken. Er is weinig sprake van inleveren van koopkracht voor EG-ambtenaren.

En dat is dan weer het nieuws. Nog even plaats voor een paar persoonlijke verzuchtingen. Het is mijn ervaring dat dominees tegenwoordig haast dulzendpoten in de kerk moeten zijn. Met twee soliede preken nemen heel veel kerken geen genoegen meer. Daarnaast wil men een administrateur, een welzijnswerker, een boekhouder, een onderwijzer, geschillenbeslechter en nog vijf-honderd andere functies. Dat is een van mijn verzuchtingen. Ik heb er nog meer, maar die bewaar ik voor een andere keer, anders zou u misschien denken dat ik een zwarte bril op heb van de week en dat is niet zo.

Ik besluit met twee lijfspreuken van tante Katrien. De eerste: "de gallighied gaat doorgaans wel over," en de tweede die ze aan Multatuli ontleende: "Niets is helemaal waar, en misschien ook dat niet!"

Moet het Nederlands uit Calvinist Contact verdwijnen?



Pensive Dutchie

Ja zeg, dat moet je iemand vragen die regelmatig een bijdrage in het Nederlands levert. Klinkt dat niet net als wanneer je een kaaskoopman vraagt wat hij er van denkt als alle kaas van de markt genomen wordt? Is het niet ietwat onbillijk om iemand, die er direct belang bij heeft, die vraag te stellen?

Om u maar direct gerust te stellen: zo staan de zaken bij mij niet. Als het in het belang is van de krant (of van de lezers, wat eigenlijk hetzelfde is), dan moet het Nederlands er uit, ook al zou ik het genoeg om mijn twee-wekelijkse bijdragen te schrijven verliezen.

Ja zeker, het is voor mij een genoeg geweest om deze artikeltjes te schrijven, vooral omdat ik zo veel positieve reacties kreeg. Ook wel een enkele keer een negatieve, maar voor het overgrote deel was de reactie erg positief. 'k Heb verscheidene brieven van instemming ontvangen van mensen van allerlei slag. Van dominees en van huisvrouwen. Meer dan eens werd ik van verre plaatsen opgebeld, omdat men het me wou laten weten, wat die artikeltjes voor hen betekenden.

Zelfs meer dan eens werd ik opgezocht in mijn kapperszaak in het Empress Hotel in Victoria door mensen die er speciaal moeite voor deden om die man van "Als je 't mij vraagt" eenste ontmoeten. Als ik eens in een andere plaats kerkte en voorgesteld werd als Syrt Wolters, dan kreeg ik vaak te horen: Bent u dat dan die die stukjes in Calvinist Contact schrijft? En als ik dan zeg, dat dat inderdaad zo is, kreeg ik ook dikwijls te horen: Nou je lijkt niks op die man met dat boerenpetje. Nou dat plaatje wat mijn stukjes vergezelt, is

niet een plaatje van mezelf. Dat is alleen maar een "handelsmerk", als men het zo zou willen noemen.

Maar nou de vraag: Moet het Nederlands er, volgens jou, uit of niet? Zal ik eens uit de school klappen? Van de vele reacties op mijn stukjes waren er verscheidene die vroegen, waarom ik het niet in het Engels deed. Want men wilde graag dat hun kinderen ook die stukjes konden lezen. Dus dezelfde mensen waarvoor in het Nederlands geschreven werd, verzochten om Engelse stukjes terwille van hun kinderen.

Ik had het graag gedaan, maar ja, de afspraak was dat ik in het Nederlands zou schrijven. Dus elk verzoek om in het Engels te schrijven moet eigenlijk gericht worden tot de redactie van Calvinist Contact.

Na mijn praatje tot zover zal het u wel duidelijk geworden zijn, dat ik eigenlijk geen bezwaar maak als me de dienst om in het Nederlands te schrijven, opgezegd wordt. Temeer niet, omdat de redacteur mij in een telefoongesprek vroeg of ik eventueel bereid was om mijn bijdragen in het Engels te schrijven. En omdat mijn Engels ook immigranten Engels is en ik daarom helemaal niet hoogdravend Engels kan schrijven, geloof ik best, dat de meesten die mijn stukjes lezen even gemakkelijk mijn Engelse editie kunnen lezen. Daarvoor zijn mijn lezers al veel te lang in Canada geweest.

Als het eventueel doorgaat dat Calvinist Contact het Nederlands afschaft, (iets wat ik wel verwacht, omdat de redenen die redacteur Witvoet aanhaalt gezonde redenen zijn) en als ik eventueel ook in het Engels mijn bijdragen lever, dan zou ik graag een wijziging willen zien in de titel. Boven mijn stukjes zou ik graag de bijgaande schets zien als "handelsmerk". "Pensive Dutchie" kan misschien het best vertaald worden met "Mijmerend (Hollands) Boertje".

Meestal heb ik de vragen voor mijn

rubriek zelf verzonnen. Niet altijd, de vraag omtrent kunstmatige bevruchting, b.v. werd me voorgelegd door Calvinist Contact zelf. Ook de vragen omtrent "Gaan uw kinderen nog naar de kerk", kwamen van een vriend uit Sarnia en andere vragen van vrienden uit mijn eigen omgeving.

Mocht er iemand onder u graag een vraag beantwoord zien of een onderwerp besproken, dan is iedereen van harte welkom om welke vraag dan ook, aan mij toe te zenden. Nu moet niemand

denken dat ik denk op alle vragen het juiste antwoord te weten. Was dat maar zo. Maar ik kan me moeilijk voorstellen een vraag te ontvangen, waarop ik, na enig nadenken, niet een eigen opvatting heb. Die kan er vlak naast zijn, maar ik heb nooit betoogd, dat ik juiste antwoorden gaf; alleen maar wat ik er van denk. De titel was immers: Als je 't mij vraagt..."

Intussen wacht ik uw vragen af: Pensive Dutchie, 4821 Elk Rd., R.R.#5, Victoria, BC V8X 4M6

O dierbaar stukje taal waaraan ik mijn hart ophaal

Bert Witvoet

We hebben in onze krant lang gediscussieerd over het laten vallen van het Hollands. De gevoelens tegen het laten vallen waren sterker dan we hadden verwacht. Het blijkt nu dat onze gemeenschap nog niet klaar is voor een hele engelse Calvinist Contact.

Een ouder persoon schreef, "Het maakt voor mij geen verschil Engels of Hollands, maar wel dat je, wat je ook doet, dezelfde stof blijft leveren." Maar iemand anders merkte op, "eigen gebakken brood is beter dan wat je in de winkel koopt." Deze laatste opmerking is waarschijnlijk een juiste weergave van wat vele oudere mensen er over denken. Het is niet dat ze geen Engels kunnen lezen, maar er gaat niets boven de smaak van hun eigen taal. En wie kan dat tegenspreken?

Een goed stukje advies kregen we van Mevrouw A. Dijkstra uit Clinton, Ontario. Zij schreef: "Kom tot een beslissing, want al dit praten leidt tot niets. ... Waarom niet gehalveerd? En laat Tuyl alstublieft in het Hollands zijn befaamde artikelen schrijven, daar grijpen wij het eerst naar. Ook de over-

lijdens- en geboorteadvertenties, de eerste het meest. Wij hebben uw blad altijd met plezier gelezen, het is ons dierbaar. Maar na de vakantie één pagina Dutch, dan is iedereen tevreden. Dan hebt u meteen een datum om opnieuw te beginnen."

Het lijkt ons, Mevr. Dijkstra, dat u de spijker op z'n kop hebt geslagen. Laten we ophouden met discussieren en komen tot een beslissing. Uw idee van halveren is goed. Hoe zou het wezen als Tyl Uilenspiegel zou toestemmen in het schrijven van een Hollands "persoverzicht" de ene week en een Engels "persoverzicht" de andere week (iemand stelde voor "persoversicht"!)? Dan kunnen we eens zien of hij zich in't Engels net zo door de gebeurtenissen van de week heen kletst als in't Hollands en met dezelfde humor. Kan iemand hem voorzien van een goed boek met komische uitdrukkingen?

Dit is het dan. We blijven de mensen die moeilijkheden hebben met het lezen van Engels een plezier doen, en we doen een klein stapje in de richting van het overbrengen van de rijkdom van ons Calvinisties erfdeel aan de Engels sprekende gemeenschap waarin wij leven.

Dutch

Herdenking Jacques Cartier

(Canadian Scene) - Men is in Québec hard bezig met plannen ter herdenking van het feit dat het dit jaar 450 jaar geleden is dat Jacques Cartier voet aan wal zette in Québec. Cartier maakte de reis van de Franse haven St. Malo en ter gelegenheid van deze herdenking zullen 75 schepen dezelfde reis maken van St. Malo naar de stad Québec, waar zij op 24 juni hopen te arriveren, precies op St. Jean Baptiste dag.

Aruba komt in 1986 op eigen benen te staan

The Windmill Herald - Op de ronde-tafelconferentie in Den Haag, waar gesproken is over de toekomst van de Nederlandse Antillen, is wat Aruba betreft overeenstemming bereikt. Op 1 januari 1986 krijgt Aruba een aparte status. Dan komt het op eigen benen te staan. Wel moet het met de andere eilanden van de Antillen blijven samenwerken.

Tien jaar later daagt voor Aruba de algehele onafhankelijkheid. Nederland is bereid ook na 1996 op een aantal terreinen te blijven samenwerken: ontwikkelingshulp, onderwijs, cultuur, rechtspraak, buitenlandse betrekkingen en defensie. Over de wijze waarop die samenwerking gestalte moet krijgen, zijn nadere besprekingen nodig.

Op de Haagse conferentie was het punt van de rijkdommen van de zeebodem een hindernis. Afgesproken is, dat ze zullen vallen onder het beheer van het land op welks grondgebied ze liggen. Er zullen wel afspraken moeten komen over het laten meedelen van de andere eilanden in de opbrengsten. Ten behoeve van de minder draagkrachtige eilanden komt er een solidariteitsfonds. Die minder draagkrachtige eilanden zijn Bonaire, St. Eustatius, Saba en misschien St. Maarten.

Nederland, de Nederlandse Antillen en Aruba zullen het fonds van middelen voorzien. Bij de delegaties van overzee heerste in Den Haag twijfel of er wel voldoende geld naar het fonds zal stromen, gezien de grenzen, die Nederland aan zijn ontwikkelingshulp heeft gesteld.

Aruba is een van de laatste delen van het koloniale rijk, dat nog niet onafhankelijk is. Het wenste los te komen van de andere Antillen, in het bijzonder van Curacao, waar het centrale bestuur van de Antillen is gevestigd.

Sedert 1954 hebben de Antillen zelfbestuur. Ze kunnen veel zelfstandig regelen. Aruba vond zijn zelfbestuur niet voldoende. Er komen veel Amerikaanse toeristen; het verdient geld, waarover in laatste instantie Willemstad op Curacao beschikt. Aruba wenste baas in eigen huis te zijn. Die wens gaat nu over enkele jaren in vervulling.

Op Aruba, een eiland ter grootte van Texel, wonen over 60.000 mensen; Curacao telt 160.000 inwoners.

Er zullen ook nog andere schepen te zien zijn op de St. Lawrence op die dag waaronder de Dar Parmorza uit Polen, de West Duitse Gorch Fock, de Juan Sebastien de El Cano uit Spanje en de Tovarich uit Rusland. Ook zal men een driemaster van de Amerikaanse kustwacht kunnen bewonderen en vanzelfsprekend Canada's eigen en beroemde Bluenose.

Alles bij elkaar hoopt men ongeveer 3.000 zeelieden uit 25 landen te kunnen begroeten in Québec! De herdenking gaat verder nog gepaard met boot races in de Gaspé Bay, waar Cartier een kruis plantte teneinde het gebied op te eisen voor Frankrijk.

Petrus

Je vissersboot lag aan de waterkant; toen zag je Jezus, wenkend met Zijn hand, je kon geen weerstand bieden aan Zijn stem die enkel zei: "Volg Mij." Jij volgde Hem, je zou voortaan Zijn trouwe leerling zijn: jij, Petrus, soms zo groot, maar soms zo klein.

De mensen kwamen en Hij sprak met hen. Toen vroeg Hij jou: "Wie zeg je, dat Ik ben?" En vol van eerbied boog je voor Hem neer: "U bent de Christus, Zoon van God, de Heer!" Je was bereid te doen wat Hij gebod, toen Petrus, soms zo klein, toen was je groot.

En na drie jaar van zwerven door het land toen had je met de Heer zo'n sterke band dat je erbij mocht zijn, dat wond're uur

toen Jezus op de berg, gehuld in vuur en licht, sprak van Zijn lijden en Zijn dood; wat was je klein daar, Petrus - Hij was groot!

Maar toen je zwoer: "Ik laat U nooit alleen!" en Hij je vroeg te waken, ging 't gweeen van je geliefde Vriend aan jou voorbij — Nog eenmaal stond je aan Zijn rechterzij en sloeg onstuimig met je zwaard in 't rond. Ach, Petrus, groot was toen alleen je mond!

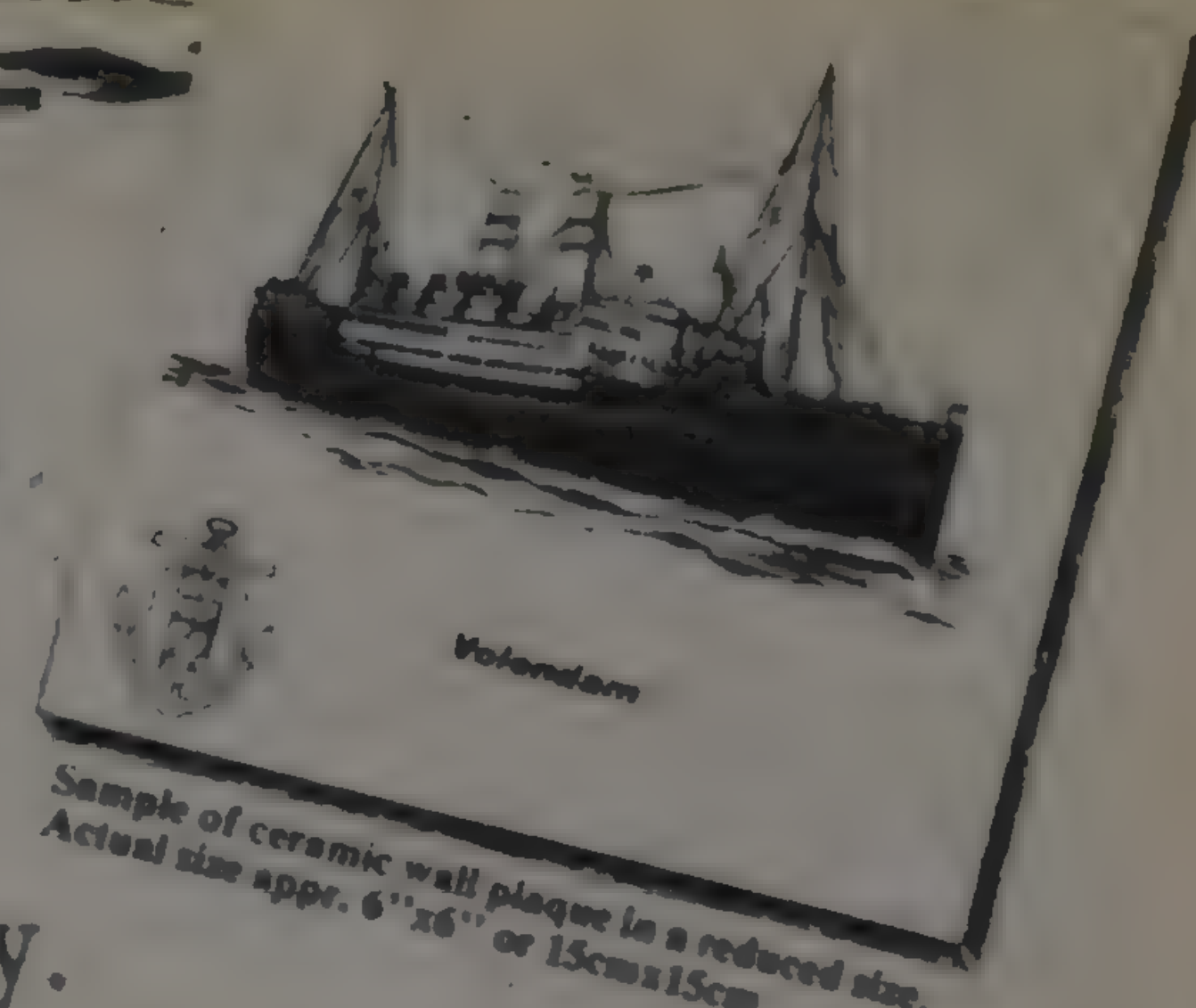
En, Petrus, weet je nog, daar bij dat vuur? Wat was je bang — je kocht je vrijheid duur... Maar op de morgen van de derde dag was jij een van de eersten die Hem zag. En voor Hij heenging zei je Hem, hoe groot je liefde was. Toen, Petrus, werd je groot!

Nel Benschop in "Zo zag ik hem," Kok, 1983



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At Rotterdam Harbour

tile(s) To a new future (nameless ship)

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tile(s) Rotterdam IV (1906-40)

Dutch East Indies Mailboats

tile(s) Johan van Oldenbarnevelt (1929-63)
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tile(s) Willem Ruys (1939-58)

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tile(s) Castel Felicia
tile(s) Columbia
tile(s) Fairness
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BIRTHS

KIKKERT: With joy and thankfulness to the Lord our God, we, Ralph and Yvonne, are happy to announce the birth of our first child, NICOLE JULIE, born July 16, 1983. A granddaughter for Mr. and Mrs. R. Eyk of Beamsville and Mr. and Mrs. R. Kikkert of Grimsby. 591 Willow Rd., Guelph, ON N1H 7J8.

MAAS: Arend and Louise thank the Lord for his precious gift of a beautiful baby girl, SARA MICHELLE, born on June 5, 1983. Proud grandparents for the 24th time are Mr. and Mrs. Matthys Maas of St. Catharines and Mr. and Mrs. Edward Huizinga of Brampton. 51 Woodward Ave., Brampton, ON L6V 1K3

VANDER MEY-Plantinga: John and Gerri thank God for the miracle of their 3rd child, NATHAN JARED, born June 13, 1983. A brother for David and Alexandra. We are most grateful to Dr. T. Zeyl for his excellent care and to our family and friends for their help and encouragement.

MARRIAGES

ABMA-VAN HOVE: Believing that the Lord has brought them together, Mr. and Mrs. Freerk Abma of Strathroy, Ont., and Mr. and Mrs. Volkert Van Hove of Burnaby, BC, joyfully announce the forthcoming marriage of their children, CHRISTINA and PETER on Friday, July 15, 1983, at 6:00 p.m., in the Westmount Chr. Ref. Church of Strathroy, Ont. Future address: 310 Regina St., New Westminster, BC V3L 1S9

DE BOER-SCHULTZ: Mr. and Mrs. Tony DeBoer of Blyth, Ont., are happy to announce the forthcoming marriage of their daughter, MARY to GARY, son of Mr. and Mrs. Elmer Schultz of Benmillar, Ont. The wedding will take place, the Lord willing, on Friday, July 15, 1983, at 7:00 p.m., in the Chr. Ref. Church of Blyth, Ont. Rev. H. Lunshof officiating. Future address: R.R.#1, Blyth, Ont.

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MARRIAGES

BOUWSEMA-ZWART (Breedveld): Mr. and Mrs. Lammert Bouwsema of Calgary are pleased to announce the forthcoming marriage of their daughter, SHARON MARIA to ARNOLD ALBERT ZWART son of Rev. and Mrs. Peter Breedveld of Edmonton. The wedding will take place, D.V., on Saturday, July 16, 1983, at 2 p.m., in the Maranatha Chr. Ref. Church of Calgary, Alta. Rev. P. Breedveld officiating. Future address: 1088 Berkley Dr., N.W., Calgary, AB T3K 1E1

DE VRIES-VAN SMEERDIJK: Nepean, Ont./Richmond B.C. Believing that God brings his children together, Mr. and Mrs. Albert de Vries and Mr. and Mrs. Peter van Smeerdijk happily gave their son GARY and daughter ANITA to each other in holy marriage on May 28, 1983, in the First Chr. Ref. Church of New Westminster, BC. Rev. Wm. van der Beek officiating. New address: 8760 Westminster Hwy., Apt. #212, Richmond, BC

EYGENRAAM-PYPKER: With thanks to the Lord, Mr. and Mrs. George Eygenraam announce the marriage of their daughter, IRENE to ED, son of Mr. and Mrs. Ralph Pypker, the Lord willing on July 1, 1983, at 5 p.m. in the Rehoboth Chr. Ref. Church of Toronto. Rev. P. Van Egmond officiating. Future address: 36 Evelyn Cres., Toronto, ON M6P 3C9

GRIFFIOEN-DE VISSER: Desiring God's will for their lives and believing that includes each other, GERALDINE and RAY, together with their parents, Mr. and Mrs. William Griffioen of Sunderland and Mr. and Mrs. Fred De Visser of Etobicoke, announce their forthcoming marriage, D.V., on July 2, 1983, at 1:30 p.m. in the Chr. Ref. Church, Lindsay, Ont. Pastor John Heidinga officiating. Future address: 117 William St. N., Apt. #1, Lindsay, ON K9V 4A9

REITSMA-CAMPBELL: Mr. and Mrs. Ed Reitsma of Kerwood and Mr. and Mrs. Vic Campbell of Wyevalle, are pleased to announce the forthcoming marriage of their children, ELEANOR and BRIAN. The Lord willing, the wedding ceremony will take place on Saturday, July 9, 1983, at 3 o'clock in the afternoon, in the Westmount Chr. Ref. Church, Strathroy, Ont. Rev. A. McLaughlin officiating. Future address: Wyevalle, ON L0L 2T0

VANDERLAAN-VERDUYN: Mr. and Mrs. Don Vanderlaan of Waterdown, Ont., are pleased to announce the marriage of their daughter, HENRIETTA GEORGINA to ROBERT WILLIAM, son of Mr. and Mrs. John Verduyn of Dundas, Ont. The ceremony will take place, D.V., on Friday, July 8, 1983, at 6:30 p.m., at the Dundas Chr. Ref. Church. Rev. John Zantigh officiating. Future address: R.R.#7, Tillsonburg, ON N4G 4H1

ZANDSTRA-ZYLSTRA: Mr. and Mrs. Peter Zandstra of Thunder Bay, Ont., and Mr. and Mrs. Wigcher Zylstra of Oak Bank, Manitoba, are pleased to announce the forthcoming marriage of their children, FREDA and HAROLD. The wedding ceremony will take place, the Lord willing, on Saturday, July 2, 1983, at 2 p.m., in Transcona Chr. Ref. Church of Winnipeg. Rev. C. Bishop and Mr. S. Sikkema jointly officiating. Future address: 107-5 Valhalla Dr., Winnipeg, MB R2G 0X6

MARRIAGES

PROSPER-TERPSTRA: Mr. and Mrs. W. Prosper of Athens, Ont., and Mr. and Mrs. R. Terpstra of R.R.#4, Brockville, Ont., are pleased to announce the marriage of their children, JANICE and JOHN. The ceremony took place on June 20, 1983 in the Bethel Chr. Ref. Church of Brockville. Rev. P. Boodt officiating. Present address: Wiltoe St., Athens, ON K0E 1B0

ANNIVERSARIES

Aalten, Iron Springs
 Gelderland, Alberta
 Holland Canada
 1933 1983

On July 13, the Lord willing, we hope to celebrate the 50th Wedding Anniversary of our parents,

HENDRIK and GEERTRUIDA
 STRONKS
 (nee Ormel)

Their wedding text was: Colossians 3:15: "And let the peace of Christ rule in your hearts, in which indeed you were called in the one body. And be thankful."

And thankful we are to God for guiding and blessing them through all these many years and we pray that he will continue to bless them in the years to come. With love and congratulations from your children and grandchildren:

John & Irene Stronks; Henry, Emily, Sheila, Audrey — Calgary, Alta. Dick & Ina Stronks; Cindy, Paulette, Jacalyn, Edwin, Pamela — Picture Butte, Alta.

Ben & Sandra Stronks; Wayne, Jeanette, Trudy, Melissa, Glen — Iron Springs, Alta.

Alice & Henk Brouwer; James, Philip, Lynette, Calvin, Brian, Gilroy — Picture Butte, Alta.

Diny & Roelof Scholten; Wilfred, Lorraine, Bernice, Douglas, Bradley, Brendan — Picture Butte, Alta.

Henk & Rose Stronks; David, Ryan, — Picture Butte, Alta.

Willemien & Henry Slomp; Gerald, Randy, Lorna, Carol, William, Wendy, Julia — Iron Springs, Alta.

Anne & Garry Withage; Monica, Ronda, Amanda — Lethbridge, Alta.

Bill & Alina Stronks; Naomi, Landen, — Iron Springs, Alta.

Joanne & Doug Montgomery — Calgary, Alta.

Mary-Ann & John Horlings; Jeremy, Jocelyn — Smithers, BC

Open house will be held, D.V., on Wednesday, July 13, 1983, from 8-10 p.m., at Ericksens Family Restaurant, Lethbridge, Alta.

Home address: Box #157, Iron Springs, AB T0K 1G0

Heemstede Hamilton
 1943 July 8 1983

"Den Heer is mijn Herder, mij zal niets ontbreken" (Ps. 23:1).

With thankfulness to our Lord, we are happy to announce the 40th Wedding Anniversary of our dear parents and grandparents,

HERMAN and JANTIENE
 VANDERMUNNIK
 (nee Michel)

May the Lord richly bless you on this very special day, and continue to keep you in his constant care. With love:

Irene & Leonard Keesmaat; Sylvia, Valerie, Jennifer, Elizabeth — Hamilton, Ont.

Marian VanderPol; Michael, Lisa, Rachel — Mt. Hope, Ont.

Herman & Mary VanderMunnik; Pauline, Jeremy — Cambridge, Ont.

Elizabeth VanderMunnik — at home. Relatives and friends are invited to an open house on July 8, 1983, at Calvin Christian School, 547 West 5th St., Hamilton, Ont., from 8-9 p.m.

Home address: 20 Millwood Place, Hamilton, ON L9A 2M8

ANNIVERSARIES

1958 July 21 1983
 "I will lift up my eyes to the hills - Where does my help come from? My help comes from the Lord, the maker of heaven and earth" (Psalm 121:1,2).

God has richly blessed our family and with joy we announce the 25th Wedding Anniversary of our parents,

JOHN and LENY BOONSTRA
 (nee Winkelman)

We love you Dad and Mom and praise God for you.

Congratulations from your children:

John & Joanne Wisselink
 John & Laurie Boonstra; Karen, Debbie

Rick
 Ed

Monica
 Stanley

Marvin
 Floyd

Nellie
 Wesley

Home address: R.R.#1, Telkwa, BC V0J 2X0

1958 July 4 1983
 With joy and thanksgiving to our Lord, we are pleased to announce the 25th Wedding Anniversary of our dear parents and grandparents,

JOHN and WILLY JANSSEN
 (nee Fledderus)

We pray that the Lord may continue to bless them with many more happy years together, and that he may continue to bless our family in the years to come.

Love and congratulations Mom and Dad, Opa and Oma,

Henry
 Albert & Melinda; Sarah

Alan
 Renee

Tina

Open house will be held July 8, 1983. Program starts at 8 o'clock in the Educational unit of the Riverside Chr. Ref. Church of Wellandport.

Home address: R.R.#3, Wellandport, Ont.

1958 July 4 1983
 "In all thy ways acknowledge him and he shall direct thy path" (Prov. 3:6).

With much joy and thanksgiving to God our Father, we are happy to announce the 25th Wedding Anniversary of our parents,

HANS and STIEN NUSSELDER
 (nee de Haan)

We thank them for the selfless love and care that they have given to us, and we pray that God will continue to direct their path and bless them with his love.

Congratulations and love from your children,

Helen
 Philip

Home address: 1257 Ottawa St., S., Kitchener, ON N2E 1L9

1953 1983
 "And the God of love and peace will be with you" (II Corinthians 13:11b).

With joy and thankfulness to God, we are happy to announce the 30th Wedding Anniversary of our parents and grandparents,

TAEKE and SIETSKEDAM
 (nee Pranger)

Thank you Mom and Dad for your constant love and guidance.

We pray that God will continue to bless you and keep you for each other and for us for many more years.

With love and congratulations from all of us.

Peter & Bonnie Dam; Jamie, Kelly — Camlachie, Ont.

Allan & Helen Dam; Darryl, Amanda — Sarnia, Ont.

John & Cathy Dam — Smithers, BC
 Patricia & Fred Wassink — London, Ont.

Sharon Dam — Sarnia, Ont.
 Home address: 1010 Allandale, Sarnia, ON N7S 3E4

ANNIVERSARIES

1958 July 11 1983
 With praise and thanksgiving to God, we wish to announce the 25th Wedding Anniversary of our parents and grandparents,

EDWARD and JANET ZWART
 (nee VanderZwaag)

May God continue to bless them in the years to come.

With love and congratulations:
 Audrey & Simon VanSpronsen;
 Steven, Michelle

Adele & Eric Haverkamp

Dirk

Home address: 5 Douglas Ave., Grimsby, ON L3M 4E3

OBITUARIES

Called home, on the 7th day of June 1983, to glorify her Lord and Saviour forever,

JELTJE (Julia) REKKER
 (nee Hoekstra)

Beloved wife of Jurjen (Jerry) Rekker at the age of almost 80 years and a blessed marriage of 49 years.

Dear mother of:

Sijbe deceased in 1943.

William & Vera Rekker (nee Adema) Arthur, Paul — Brampton

Joe & Ann Van Der Schaaf (nee Rekker); William & Lorraine Groot; Julie, Karen — Brampton

Jack & Jeanette Steenson; Kimberly — Rexdale

Sam & Mary Rekker (nee Wever); Sandy, Jennifer — Mississauga

Hank & Irene Van Hattum (nee Rekker); David, Julicia — Kentville, NS

Psalter Hymnal no. 169, Ps. 89

Funeral service was held on Saturday, June 11, 1983, at the Second Chr. Ref. Church of Brampton, Ont. Interment in the Meadowvale Cemetery.

"The Lord is my shepherd, I shall not want, he maketh me lie down in green pastures, he leadeth me beside still waters, he restoreth my soul, he leadeth me in the paths of righteousness for his name sake" (Psalm 23).

On her 73rd birthday, June 10, 1983, the Lord called home our dearly loved wife, mother, grandmother and great-grandmother,

JENNEKEN (Jenny) VERVEDA
 (nee Veldhuis)

loving wife of Willem Verveda for nearly 48 years.

Dear mother of:

Bill & Jane Verveda — Calgary, Alta.

Gerry & Joanne Verveda — Edmonton, Alta.

Ben & Tina Verveda — Surrey, BC

Elly & Frank Kooger — Chatham, Ont.

Also loved by 14 grandchildren and 1 great-grandchild.

Funeral service was held on June 13, 1983, in the Third Chr. Ref. Church, Edmonton, Alta. Rev. R. De Moor officiating.

Home address: 6326 - 112 St., Edmonton, AB T6H 3J6

Romans 8:31-39.

On June 29, 1983, the Lord suddenly took our dear wife, mother, grandmother, and great-grandmother,

TRINETTE VERMEER
 (nee Havenaar)

in her 77th year, after a blessed marriage of nearly 54 years.

Wife of Cornelis Vermeer

Mother of:

Annie & Piet Boekestein — Holland

Bill & Mary Vermeer — Grimsby

Shirley & John Bergshoeff — Grimsby

Ben & Bertha Vermeer — Lowbanks

Abe & Liz Vermeer — Grimsby

Dick & Mary Vermeer — Grimsby

Jannette & Joe Schaafsma — Victoria, BC

John & Helen Vermeer — Ancaster

Lovingly remembered by 33 grandchildren and 9 great-grandchildren. Corresponding address: 2 Rossmore Rd., Braemar Apts. #402, Grimsby, ON L3M 3E3

Classified Advertising

OBITUARIES

Op zondag 19 juni, heeft God plotseling tot Zich genomen ons zeer geliefd medelid,

TRINETTE VERMEER
(nee Havenaar)

op de leeftijd van 76 jaar. Onze bede is, dat God de familie en in 't bijzonder haar man, mag sterken en troosten met de blijde wetenschap, dat zij nu mag juichen voor God's troon. "De Dutch Bijbelstudie club, Grimsby."

PERSONAL

NEERLANDIA

A history of the Neerlandia district is being researched for the purpose of writing a book. We would like to hear from all former residents of the area. Kindly contact us for more information at The Neerlandia Historical Society, General Delivery, Neerlandia, AB T0G 1R0 or phone: 674-5746, 674-5734, or 674-4480.

HELP WANTED

The Willowdale Chr. Ref. Church is searching for a full-time person to coordinate its youth and outreach ministry.

We are looking for a person with proven ability to work independently in a team setting. Ordination not essential. Kindly send resume to Dr. George Vanderweide, 3 Cathcart St., Willowdale, ON M2M 1E8.

TEACHERS

CHATHAM: Chatham District Christian Secondary School is in need of a part-time French teacher. This is a 65% position. For information write: Mr. H. Kooy, Chatham District Secondary School, 90 Park Ave., E., Chatham, ON N7M 3V4; phone: (519) 352-4591.

DUNCAN, B.C.: Duncan Christian School invites applications for a junior/secondary, science teaching position for the 1983/84 school year. Send resume and letter of application to Mr. W. Vandeventer, Principal, Duncan Christian School, P.O. Box #549, Duncan, BC V9L 3X9; phone: (604) 746-5341 (school).

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Drama is fast becoming a medium of communication for Christian church groups. Some Christian schools in Canada are developing drama departments, but Christians in the USA have come a little further with their church, school and youth ministry dramas. In fact there are clowns for Christ, "fools for Christ," who spread the Word in a way that is foreign to most of Reformed Christians north

of the border, where some of us do not even accept acting as a defensible Christian past-time.

The Contemporary Drama Service (Box 457-L, Downers Grove, IL 60515) has just come out with a "Catalog of Hard-to-Find Christian Participation Resources for Summer '83." The Catalogue includes religious plays with a lesson, some of which are based on scripture passages, such as "Through the Eyes of the People," which is a collection of 18 biblical skits from the gospel of John. There are parables on the "Prodigal Son," and "The Good Samaritan"; plays on Christians such as William Tyndale the first man to translate the Bible from Greek to English, and another on Martin Luther, the reformer.

Resource materials for vacation Bible school and youth ministries are also included in the catalogue.

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FOR RENT

Peterborough: A 21-year-old student is looking for accommodation in Peterborough for the coming school year (7 days a week). Call: (519) 887-9015 and ask for Rhea.

Hamilton: 2 bedroom apartment available August 1, 1983; centrally located in Hamilton, Ont.; rent reasonable in return for occasional assistance with invalid; couple preferred; phone: 528-3533.

Conference to be held in Holland

The Fourth Bi-Annual Conference on Dutch-American Studies (AADAS) will be held at Hope College, Holland, Michigan on September 29 and 30 and October 1, 1983.

The tentative program includes the following papers:

David Vander Stel, "From Colony (Holland, Mich.) to City (Grand Rapids)";

Richard Doyle, "Pella-Holland Comparisons";

Nella Kennedy, "The Dutch of Orange City";

Paul Fried, "President Gerrit J. Kollen: From Overeisel to Hope College";

John Timmerman, Jr., "Frederick Feikema, Manfred: His life and Work";

Herbert Brinks, "Sketches of the Second-ranked Afscheiding Ministers";

Herman Ganzevoort, "Dutch-Canadian Letters";

Gerrit ten Zijthof, "The Reveil Background to the Afscheiding"; and

Glen Meeter, author of *Letters to Barbara: a Novel* (1981), will be the Conference banquet speaker.

A special session on West Michigan genealogical and historical sources is planned. Tours of Holland, Michigan and an audio-visual presentation are also scheduled.

More information on the activities of AADAS may be obtained from AADAS, c/o Calvin Library, 3207 Burton S.E., Grand Rapids, MI 49506.

A STRATEGIC POSITION IS OPEN

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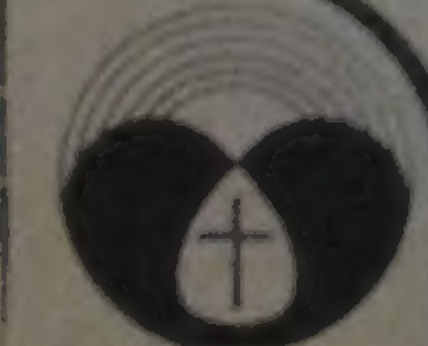
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Events

What it takes to be a Christian camp counselor

Cheryl Bouma

Much of the success of a Christian youth camp depends on the camp counselor who is 90% responsible for carrying out the camp program. The counselor has an awesome responsibility, for they're usually the ones who have the biggest influence on the campers' spiritual life.

Generally, a counselor assumes many roles. He is a teacher, in that his behaviour is modeled by the campers, he should be a friend, he must be interested in each one personally and care for each one's needs. He is also a spiritual leader, through whom the campers must see Christ.

A counselor must realize his job is a service for Christ and is far from being a regular job. Counselors must go with the attitude to serve, not to be served, and must put their own interests and attitudes second to campers. If they go with the attitude that this is a vacation and is going to be lots of fun, they will be a disaster to the camp. Having an attitude of service will result in many blessings.

A counselor must be spiritually mature. If they are spiritually ready the greater the Holy Spirit can use them to bring campers to Jesus Christ. The main aim of each counselor should be to win each child for Christ.

Every counselor must have a consistent daily walk with the Lord. At camp there is no place to hide, how close you are to the Lord will soon be clear to everyone. A counselor must also be willing to grow spiritually and must seek to become more like Jesus Christ every day. The more they are like Jesus the better counselor they will be.

Counselors must be full of love, not just human love, but a love that comes from Jesus Christ. There are times in camp when counselors find it very hard to love some kids. With Christ's love they can love each one equally. At camp it is very easy to distinguish the counselor who is full of love and the one who is not.

Patience is necessary

Patience is a big virtue and a common word around camp the whole summer. Again this patience comes not from yourself but from God. There will be some campers who will constantly be bugging counselors wherever they go, demanding all of a counselor's patience. But a good counselor likes children 25 hours a day, they're usually with the kids 18 hours out of a 24 hour day; and if they don't have patience for the kids most of their work will be ineffective.

A counselor should be a good listener. Most campers come

to camp with a specific need, yet so many counselors get so busy with the tasks of camp that they never stop and listen. It's very hard for a lot of children to find someone who will really listen to them at home, consequently, there is a deep hungering for someone to listen to them at camp. Many times a deep spiritual need comes to view which often explains why children act the way they do.

A counselor must be friendly and enthusiastic. Camps are in need of more positive counselors. If a counselor is excited and positive about a game or event this will reflect on the campers and they will share the same enthusiasm.

Counselors must be obedient, first to God's will for their life and to the camp's programs and rules. If the counselor doesn't follow all the rules, how can they expect the campers to? This will result in a rebellious, disorderly camp. Obedience also includes a willingness. Counselors get assigned to many unexpected tasks and they must be willing to do whatever is assigned them. A willful spirit is a great asset to the camp.

Besides being spiritually mature the counselor should be physically fit and ready. A camp takes quite a toll on your energy. An average counselor is on the go from 6:00 a.m. to 12:00 p.m., to say nothing of getting up during sleep time to quiet campers down. All counselors should have good health and try to maintain this at camp. A sickly counselor is a big obstacle to the camp.

Lack of sleep affects us emotionally, physically and spiritually, so counselors must try to meet their sleep requirements by compensat-

ing for lack of sleep at times when they can be relieved of their duties without hurting the camp program.

Common weaknesses

The most common weaknesses among counselors are impatience and frustration. A counselor's work will produce many fruits but there also will be some in whom no changes in their lives are evident.

It can get pretty discouraging.

A lot of counselors fail at putting themselves last the whole summer, going through the motions on the outside, but on the inside struggling with what they want which eventually could overcome them.

A main strength counselors show is a deep caring for children, including a real burden for their salvation. The number one goal of a counselor should be the spiritual aspect, but they must have a balance of games and spiritual activities. A main strength is the counselor who shows the campers that being a Christian doesn't take the fun out of life, it adds joy to life.

WHAT A CHALLENGE! When a counselor looks at how big a responsibility he has and all a counselor should be, it makes him feel very inadequate. But they soon find out that this is a normal way for all counselors to feel. They quickly realize if they're going to be an effective counselor and be used greatly by God, they need to totally rely on God. Never underestimate what God can do through you!

Camp is a very vital ministry. Being a counselor is one of the most exciting and challenging of experiences. The blessings received at camp are tremendous! A counselor can grow beyond all expectations. "There is joy in serving Jesus"!

Redeemer's future promising

Continued from page 7.

butions and donations. Students will be paying close to 72% of the education budget with tuition up from the 50% of this year. Tuition will be \$4,600, but a \$1,000 grant for students from supporting churches reduces that to \$3,600.

There were some shortages in a number of areas this year, in the student aid fund and in the capital budget, partly due to expense involved in taking over the library from a New York college. But those items will hopefully be covered by next year's income.

The fundraising drive that is still going on among the Christian Reformed Churches is

expected to be held this fall during the last two weeks of November.

Among those present at the meeting were Mr. Jack de Vries and his wife of St. Thomas. They happened to be in the Hamilton area and decided to have a look at the facilities. They were impressed with both the plans for the college and its facilities. It is partly on interest such as theirs that Redeemer hopes to build its grassroots support. In his presidential address, Rev. Henry de Bolster asked members to be witnesses for the college and to be its ambassadors in their home communities.

Attention!
we will be skipping the 15th and 29th of July and August 12th and 26th issues. Please get your classified in to us in time so that they may be placed in the issue you desire.

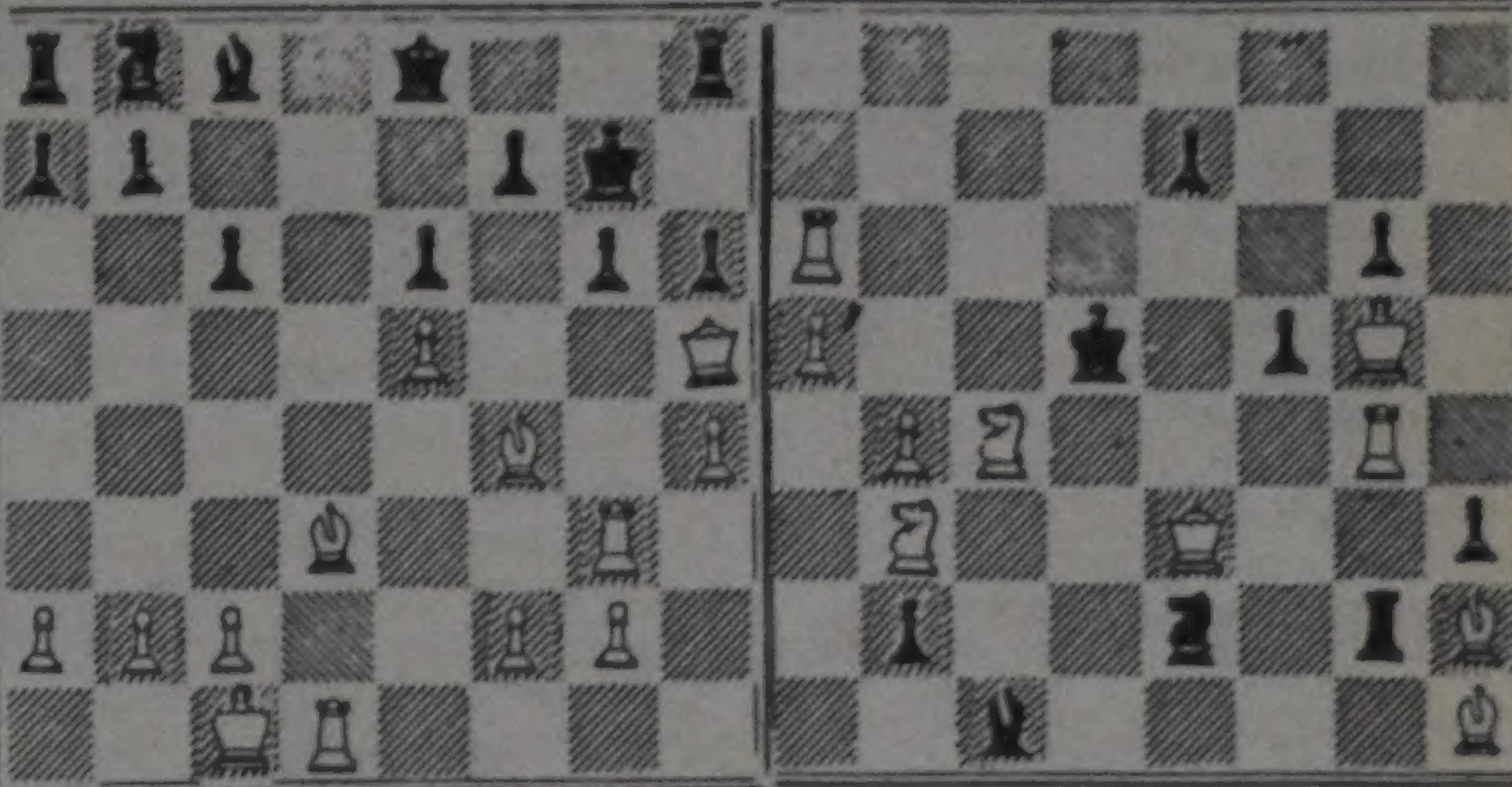
LET'S PLAY CHESS

Editor: Pete Layer

FIRST SERIES OF PROBLEMS FOR THE SUMMER

#968
Game Position
13

#969
R. Siberdt,
Belgium, 1952
9



13
White to play and win
3 or 5 points(7)

10
2-mover 2 pts.

NOTES

1. This Summer Series is "light". Enjoy them.
2. The game position shows the Black King in a precarious situation. At first, it seems to be safe, but White can wreck the King position forcibly. In one variation, the White Queen is left to fight against a Black Rook, Bishop and Knight. Assume this is a win for White and give the solution to gain 3 points. The experienced chess players may wish to explore it further. If you can find a convincing plan for White to gain another piece in this variation, you can earn another 2 points. (I couldn't find such a continuation myself).
3. Be sure to keep the pinned pieces where they are in #969! The variations are not too complicated for a relaxed summer evening's enjoyment. Please give the key and threat, if any.
4. The deadline for the Summer Series is Sept. 20 for everyone. Key moves are sufficient on a postcard with postmark at your holiday place.

Calendar of Events

- | | |
|------------------|--|
| July 1 | College, Edmonton, Alta.; call: (403) 459-6656. |
| July 1 | Fryske Del, yne Pirehurst Conservation Park, yn Paris. Bigjint de moarns om 11 ure. Spultsjes foar jong en ald. Keatsen bigjint om 10:30 ure. |
| July 9 | "Hollandse Dag" for senior citizens in Strathroy; Alexander Park on Highway #81. Speaker Rev. Ralph Koops from Cambridge; from 10 a.m. to 4 p.m. |
| July 24 | At 3 p.m., on CHEX Channel 12, Peterborough, OAAIS Assistant Director Mel Shipman discusses the rational for independent schools on the "Weekend with Doug Hall" show. |
| July 27 | Conference on Liturgy and Music in Reformed worship, Dordt College, Sioux Center, Iowa. |
| July 29 - Aug. 1 | The Forecast: a new responsibility" is the theme of the 25th annual AACCS conference to take place at Niagara Christian College grounds near Niagara Falls. |
| Oct. 12-18 | Third Annual Fall Foliage Tour - Williamsburg; 7 days and 6 nights. Visiting Lancaster, P.A., Williamsburg & Virginia. |
| Oct. 15 | "Will there be Jobs for our Children?" This will be the theme of CLAC's fall conference, at the Toronto and District Christian High School. The focus will be on the effects of the microelectronics revolution on employment and the need for an appropriate national policy. |
- A Festival of congregational song, featuring songs for the new Psalter Hymnal, led by Dr. Bert Polman, in: Grace CRC, Scarborough (Toronto), June 7; First CRC, Thunder Bay, Ont., July 3; Kildonan CRC, Winnipeg, Man., July 6; Emmanuel CRC, Calgary, Alta., July 8; First CRC, New Westminster, B.C., July 14; Dordt College (COLAM workshop), July 29. Please watch for local announcements in church bulletins.
- "Riding the Third Wave," an eight-week discussion series on the impact of technology in our lives. Cost is \$20. Meets every Tuesday evening during June and July at 7:30 - 9:30 at the Institute for Christian Studies, 229 College St., Toronto, Ont.; Tel 979-2331 to register.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. July 8	Tues. July 5	Thurs. June 30 4:00	Wed. June 29 8:30 a.m.
Fri. July 22	Tues. July 19	Thurs. July 14 4:00	Wed. July 13 8:30 a.m.
Fri. Aug. 5	Tues. Aug. 2	Thurs. July 28 4:00	Wed. July 27 8:30 a.m.

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934-3600 Chuck

Cheryl Bouma is a Junior of Reformed Bible College in Grand Rapids, Michigan. She is majoring in Recreation Education.

Books

Christians in China still have it tough

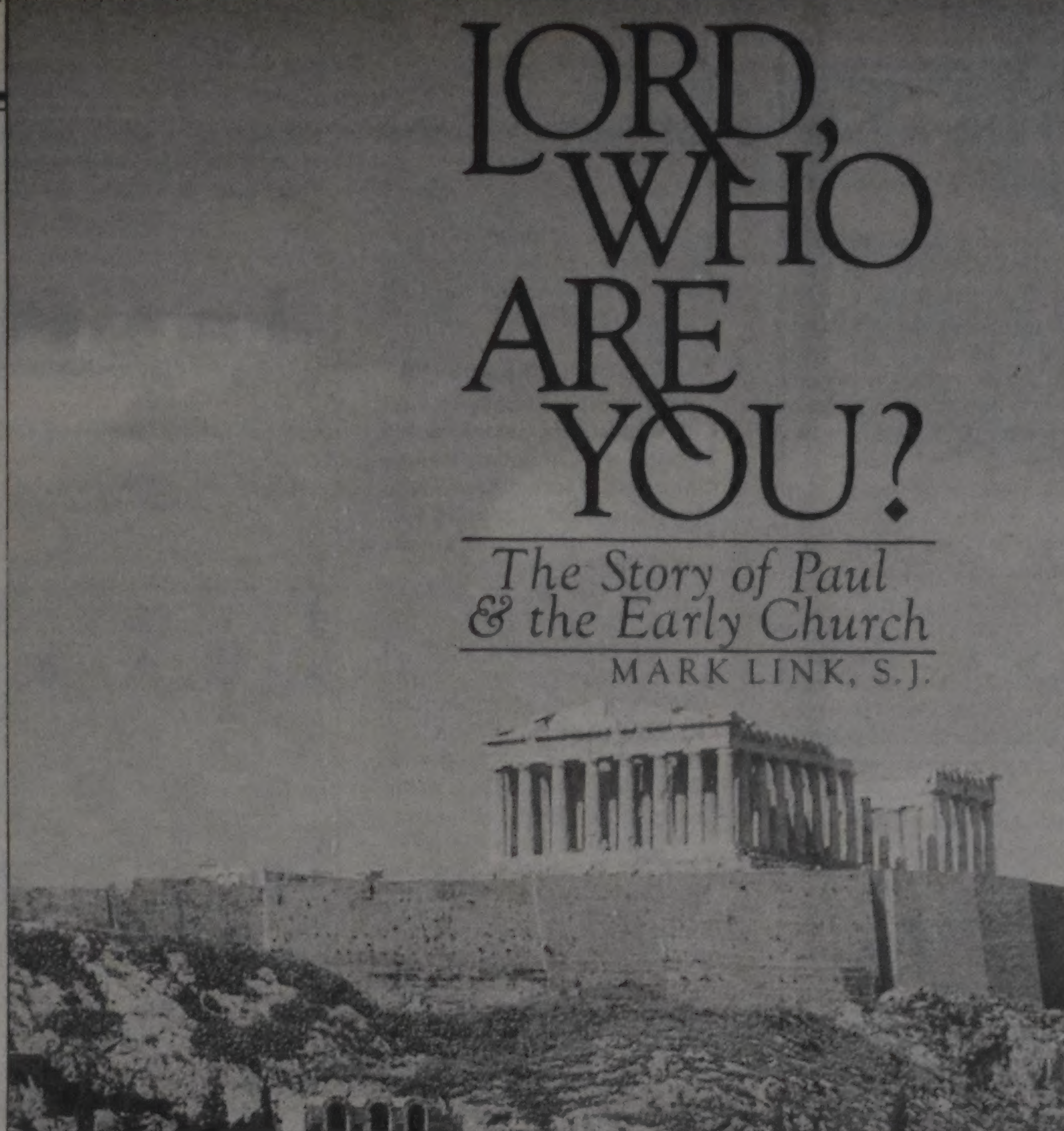
Christianity in the People's Republic of China, G. Thompson Brown, John Knox Press/United Publishers Representatives, (50A Wynford Dr., Don Mills, ON M3C 1J8), 1983; pb., 225 pp., \$6.95 U.S. Rev. Johan D. Tangelde, Strathroy, ON

China is a vast and complex nation, which has long eloquent constitutions guaranteeing freedom of religion and speech, neither of which exists. To allow people to express their thought openly strikes at the root of communism. To the dictatorship of the proletariat any disagreement with party policy is an unforgivable sin. Reliable information of what is actually happening in China is, therefore, hard to obtain. Western experts admit that our knowledge of China today is so limited and so tentative that only carefully guarded observations can be made.

Since the communist victory in 1949 the fortunes of the Christian church in China have gone from bad to worse. In the late 1960's it seemed that the Christian church had totally disappeared. But all the predictions of her demise proved to be wrong. In spite of all the prophecies of failure, the Christian community didn't only endure one of the darkest periods of church history, but even emerged flourishing in membership and showing signs of robust spiritual life. When the political climate changed in 1979, the church was stronger numerically than prior to the revolution.

Why did the Christian church survive despite all the odds against her? To answer this question, Brown traces the history of mission and the church in China. He describes the sacrifices made by missionaries, the struggles with loneliness, persecution, antiforeign reaction, opposition by colonial masters and repression by communists.

The book outlines the reasons for the hodgepodge of nations, sects and churches, which spread in China prior to World War II. The history of the communist party, the rise and fall of Mao Zedong (Mao Tse-Tung), the



HOW THE GOSPEL SPREAD: In an attractive way the incidents of Paul's missionary journeys related in scripture are brought to life in the book *Lord, Who Are You? The Story of Paul and the Early Church* by Mark Link, S.J. Passages of the gospels and Paul's letters given in the book are accompanied by quotes from authors such as William Barclay and Malcolm Muggeridge, with relevant historical and archeological data, as well as with a great many illustrations. The author hopes that this book will be "a road to Damascus along which other travellers will make Paul's question their own." *Lord, Who Are You* is published by Argus Communications in the USA and is available from PMB Industries in Scarborough. (pb., 212 pp., \$10.50).

conflict between the communist party and Chiang Kai-shek's KMT (Kuomintang) party are objectively and clearly set forth here.

Starry-eyed idealists in the West, who still "worship" Mao should be reminded of the 2 to 5 million Chinese who were executed by the communists in the early years of "liberated" China. The church under Mao was singled out for repression and many Christians were deprived of the rights as citizens. Under communism the Chinese church became the church of the martyrs.

Brown believes that perhaps the missionary era in China had to come to an end so that its mission could be accomplished. He draws this idea from John 12:24: "Unless a grain of wheat falls into the earth and dies, it remains alone, but if it dies, it bears much fruit."

This book challenges us to rethink our attitude and prejudices

concerning Chinese people and to study the implications of the events in China for the re-evaluation of missionary principles. How much cultural baggage do Western missionaries take with them to the mission fields? After the nightmare and the long winter years of the Cultural Revolution, the church was distinctively and thoroughly Chinese. She had entered a postdenominational era while remaining orthodox in doctrine.

Brown encourages Christian mission agencies and boards to get together and discuss strategy. How can the Christian church in the West help its fellow believers in China? Bible smuggling is strongly discouraged. Brown observes that "Such attempts at Bible smuggling is deeply resented by patriotic Christians in China because it casts the Christian faith as a foreign subversive religion,

reflects on integrity of the church in China, is dangerous for Christians in any way involved, and is sure to increase the surveillance of the government over all Christian groups."

Christianity in the People's Republic of China is one of the better books on the church in China. I highly recommend its reading to anyone who wishes to become acquainted with the fascinating developments in China and what the Lord is doing through the faithful witness of his people.

The author was born in China. He spent his early life there and left to attend college. He returned in 1945 as a lieutenant in the United States Army and has made several visits since 1980. He is presently the China Consultant for the Division of International Missions and Professor of World Christianity at Columbia University.

Bible Study

A good way to get started

The Bible: An Owner's Manual, Robert R. Hann, Paulist Press/Welch, 1983; pb., 136 pp., \$8.60. W. Harold Reid, Stoney Creek, Ont.

This book is the product of the experience of Professor Hann of Florida International University, Miami, Florida, in teaching the Bible for many years. Students, just beginning the study of the Bible, may find that standard texts do not meet their needs, therefore, this Manual has been prepared as an introduction, to explain some special features of the English Bible, before any serious reading or study is begun. It is a practical guide to understanding this collection of writings of many kinds known as the Scriptures.

All translations of the Bible go back ultimately to Hebrew and Greek manuscripts. In giving the contents of various Bible chapters one explains why Catholic editions differ from the Hebrew Scriptures

(OT) because of the addition of several books called the Apocrypha. The Protestant Church rejected these books which came from the Septuagint (Greek translation) and were never included in the Hebrew canon.

Chapter two throws light on the difficult matter of translating the Bible with reference to Jerome (Latin) and Wycliffe (early English), followed by a large number of English translations. It is strange that only two and a half lines are given to Tyndale, who was the real Father of the English Bible, and who had great influence on later translations. Also in spite of the slighting reference to the Geneva Bible, the fact is that this translation was read for many years in England and especially in Scotland in preference to any other. On the other hand considerable space is devoted to the merits of the Douay Version and its influence on the KJV.

Various reasons are given why,

in later years, new translations had to be made, and the difference between the two methods of translating, known as verbal (formal) and dynamic equivalence, is explained. Then in the latter part of this chapter nine different translations are dealt with, from the KJV of 1611 to the NIV in 1978, showing how each one has rendered the Greek text of Hebrews 1:1,2.

Some valuable information is given regarding the various translations leading up to the author's preference for the RSV followed by NEB and TEV.

Chapter three, entitled "Footnotes and Such," points out how useful some of these devices can be, although they may be largely ignored by many readers. For serious students of the Bible the part dealing with textual variants in manuscripts and their evaluation brings you face to face with the problems of textual criticism, something which is greatly misunderstood. This is well worth careful study as it explains, among other things, why some verses (e.g.

John 5:4) are omitted in a number of modern translations.

"Interpreting the Bible" is no doubt the most important chapter in this book, but only a brief reference to it can be given. Hermeneutics involves a study of the methods of biblical interpretation. For many years it was based mainly on Typology and Allegory, but the weakness of the latter in particular was the possibility of finding many interpretations for the same passage.

There was also the Literal method, and after the Middle Ages there was a much greater turning to this way of interpreting the Bible which sought the actual meaning of the text itself. Then by the 19th century new knowledge of the Bible led to the Historical-Critical Method of interpretation which helped some to a better understanding of the Scriptures but was strongly opposed by others.

Finally, sound advice is given regarding essential study books. The student should have a good, modern translation such as a Study Bible which includes notes,

Missions

Historical overview

A Concise History of the Christian World Mission: A Panoramic View of Missions from Pentecost to the Present, J. Herbert Kane, Welch, 1983; pb., 216 pp., \$10.20. Rev. Johan D. Tangelde, Strathroy, ON

Every committed Christian should have a working knowledge of Christian world missions. This will lead to informed prayer and better support.

Kane's volume is an introductory survey of Christian missions from the day of Pentecost to the 20th century. His excellent writing style turns the account of past events, current trends and activities into an inspiring book. His appraisal of the missionary enterprise is honest. As he discusses the value of short-term programs, missionary radio, and Bible correspondence, he provides interesting and up-to-date information. He notes the positive influence of missions on underdeveloped nations, especially the contribution made to education.

Kane is one of the few courageous souls who dares to admit that colonialism has not been all that bad. Missionary entrenchment by mainline U.S. denominations is not overlooked. "The more conservative church members are opposed to the increasing commitment on the part of the leaders to civil rights, nation building, and even revolution. For the present, many have decided to withhold their gifts."

He considers western Europe a mission field: "By no stretch of the imagination can Europe be called a Christian continent. Oddly enough, the most virile form of Christianity is found in the Communist countries of Eastern Europe and the USSR." Secular anthropologists, who accuse missionaries of destroying native cultures, receive a rightly deserved rebuke.

The missionary endeavour of today's church is at the crossroads. There are many problems caused by political instability, the high cost of missionary support, the rise of nationalism, repression by communism and the resurgence of non-Christian religions. But there are also unprecedented opportunities. We should not hesitate to make use of the open doors, which we still have, to further the cause of Christ.

Kane's book is a fine contribution to mission literature. However, I do have a few critical remarks. Kane claims that the Shi-ites in Iran are more tolerant than the Sunnis. This is not so. The Shi-ite regime in Iran is very oppressive. Kane is also overly optimistic when he says that religious freedom is the wave of the future, whether under a communist or Muslim regime. Current practices tell us the exact opposite. The doctrines of both Islam and Communism militate against freedom of religion.

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a Bible Dictionary and a Concordance. A good suggestion is to examine various books in each class in a library before making a purchase. Both beginners and those who already have considerable knowledge of the Bible will profit from studying this Manual.